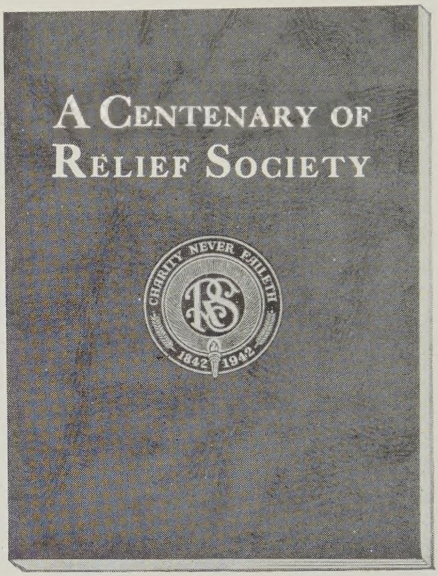
The RELIEF SOCIETY MAGAZINE

OBER, 1942
NO. 10
S FOR JANUARY

GLORY OF GOD IS INTELLIGENC

A Centenary of Relief Society

NOW OFF THE PRESS!



A panorama of Relief Society's first hundred years in picture a story, containing much material heretofore unpublished.

Bound in a blue paper book cover, with its title "A Centenary Relief Society" and the centennial insignia beautifully embossed gold.

96 pages, size 9x12 inches

Over 500 pictures of historical interest.

The price of the book has been kept as low as possible—50 ce per copy, postpaid—whether single copies or quantity lots are order

Orders cannot be accepted without the remittance of 50 cents copy. A special gift card will be sent with all copies of the bo designated as gifts. Order from your ward Relief Society Magaz representative or direct from the

General Board of Relief Society, 28 Bishop's Building, Salt Lake C

The Cover

"Education"

ON the cover of this issue of the Magazine is reproduced one of four plaques designed by Avard Fairbanks, Utah-born sculptor, for the ase of the proposed Relief Society centennial memorial campanile to e erected on Temple Square, Salt Lake City.

"Education," the title of this plaque, suggests the instruction and aining which further the development of the individual and which adance him along the path of eternal progress. The sub-title, "The Glory f God is Intelligence" (or, in other words, light and truth) is from the octrine and Covenants 93:36 and is filled with deep meaning for Latteray Saints.

The dove, the symbol of the Holy Ghost, is directly below the word education," giving great significance to the word.

The three standing figures, symbolic of science, art, and religion, epresent the three great fields through which truth is conveyed to ankind.

In the hand of religion are two sticks. Records compiled by the ncient scribes were referred to as "sticks." The sticks in the hand of eligion represent the Bible and Book of Mormon.

The globe in the central portion of the panel represents the world. he figures are intent upon the affairs of the world, and, more too, they re seeking to learn the eternal and universal truths as well. The lines rom the world signify the orbit connecting the whole panel with the ealm of the universe.

The seated figure at the observer's right is the teacher, and is symolic of the great educational program of Relief Society. The four books epresent the standard works of the Church—Bible, Book of Mormon, octrine and Covenants, Pearl of Great Price.

Cover arrangements are by Evan Jensen.

he Frontispiece:

The harvest scene used as a frontispiece picture for this issue of he Magazine is from a photograph by T. J. Howells, M.D.

The Relief Society Magazin

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Sa

RELIEF SOCIETY GENERAL BOARD

Amy Brown Lyman - - - - - - President
Marcia K. Howells - - - - - First Counselor
Donna D. Sorensen - - - - - Second Counselor
Vera W. Pohlman - - - - - Secretary-Treasurer

Belle S. Spafford, Anna S. Barlow, Anna B. Hart, Pauline T. Ping
Vivian R. McConkie, Achsa E. Paxman, Ethel B. Andrew, Alice B. Castlet
Leda T. Jensen, Mary G. Judd, Gertrude R. Garff, Priscilla L. Evan
Rae B. Barker, Luella N. Adams, Leona F. Wintch, Florence J. Mad
Nellie O. Parker, Marianne C. Sharp, Edith S. Elliott, Ann P. Nibley

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - Belle S. Spa
Acting Business Manager - - - - - - - Amy Brown Ly

Vol. 29 OCTOBER, 1942 No.

Contents

SPECIAL FEATURES

The Cover—"Education" ..... Back of Con
Reaping of a Century—Vesta P. Crawford ..... Back of Frontis
Wheat Field (Photograph by T. J. Howells, M.D.) ..... Frontis
Relief Society ..... Elder Rufus K. Hardy
The Hand ..... Nephi L. Morris
Annie Wells Cannon ..... President Amy Brown Lyman
The First Line of Defense—The Home ..... Helen Spencer Williams
In Retrospect—Chapter X ..... President Amy Brown Lyman
History Perpetuated by the Potter's Skill ..... Nellie O. Parker
Rationing ..... Justin C. Stewart
The Mormon Handicraft Gift Shop ..... Lucile Wallace Wolf
Little Memories That Sweeten Life ..... Lella Marler Hoggan

FICTION

Give Thanks For What ..... Martha Robeson Wright

GENERAL FEATURES

Editorial—The Development of New Leaders .....
"Happenings" Discontinued .....
Notes to the Field .....
Organizations and Reorganizations .....
Notes from the Field ..... Vera White Pohlman, General Secretary-Treasurer

LESSONS

Theology and Testimony—Spiritual Gifts .....
Visiting Teachers—Interest in Missionary work as an Expression of Faith .....
Work-and-Business—Eliminate Household Wastes .....
Literature—Types of Literature in the Bible—Prose .....
Social Science—The Declaration of Independence .....
General Presidents of Relief Society—Zina D. H. Young .....

POETRY

Reaping of a Century ..... Vesta P. Crawford—Back of Frontis
Dreams ..... Mabel Jones Gabbott
From This To Dusk ..... Ruby Johnson
A Woman's Awakening ..... Hortense Spencer Anderson

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 28 Bishop's Building, Salt Lake City, Utah, Phone 3-2741, Ex.
Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy,
The Magazine is not sent after subscription expires. Renew promptly so that no copies wi
missed. Report change of address at once, giving both old and new address.
Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, u
the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided fo
section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany m
scripts for their return.

Reaping of a Century

Vesta P. Crawford

Here are the sheaves so bravely won
For all the waiting world to see,
We hold the harvest in our hands—
The reaping of a century.

And yet, because the yield is great,
The gleaning rich with golden grain,
We can never cease our planting
And let an idle field remain.

We still must pray for April rain
And for the glad returning sun,
We still must labor in the field—
We cannot say our work is done;

As long as ordered earth shall turn
Around its long established track,
The seed time shall return again
And God will bring the autumn back;

Forever in the field of life
There will be hunger and a need
For all the gleaning we can give—
A waiting multitude to feed.

Ever the field in wider span
Shall be a place for us to grow,
And we shall find our destiny
In service where the valiant go;

The bearded grain we reap today
Shall be tomorrow's vital seed,
The amber harvest rich and ripe
Shall serve another urgent need;

This golden reaping cannot be
A latent span to lean upon,
The challenge of our heritage
Still beckons to a further dawn;

We shall see again the bladed wheat
In measured beauty on the field,
We shall gain another harvest
And we shall glean tomorrow's yield!

Note: This poem was written for a particular episode in the pageant "Woman's Century of Revealed Light" which was to have been presented as a part of the Church-wide Relief Society centennial observance, to be held in Salt Lake City, and which was postponed due to the war. As this poem was being read, fifty golden-haired women were to have advanced down the aisles of the Tabernacle symbolic of the harvest of a century being carried into the new century.

RELIEF SOCIETY

ol. 29, No. 10 **MAGAZINE** OCTOBER 1942

Relief Society

Rufus K. Hardy
Of the First Council of the Seventy

[N October of 1894, Robert Louis Stevenson influenced and inspired the chiefs of Samoa to pen a thoroughfare across their isnd, which by them was called the Road of Gratitude." It was cut rough the rank tropical forests, nd since its opening it has been ept in repair by the pure-blood ibal chiefs of Samoa.

Addressing a letter to these chiefs n the above date he said: "Chiefs!)ur road is not built to last a thouand years, yet in a sense it is. When road is once built, it is a strange ning how it collects traffic, how very year as it goes on, more and ore people are found to walk ereon, and others are raised up to pair and perpetuate it and keep alive."

Later, because of this and his ther great achievements, and beuse of the love of thousands for tevenson, there was inscribed on a ronze memorial in St. Giles Cathedral, Edinburgh, Scotland, to his emory, this prayer:

Give us grace and strength to forbear and to persevere, give us gaiety and a quiet mind, spare to us our friends, soften to us our enemies.

From tropical isle to the teeming centers of Europe went the beloved name of Robert Louis Stevenson. This could not be retarded, for the life of Robert Louis Stevenson was motivated by love, compassion, human interest, and a brotherhood that embraced all races and all creeds.

MARCH 17, 1842 a society was organized within the Church of Jesus Christ of Latter-day Saints by the Prophet Joseph Smith in which the tender, loving consideration of the women of the Church might find expression and function in the service of helping others.

This organization has reclaimed many souls, supplied food for the hungry, stopped the crying mouths of babes, clothed those destitute, and acted as a veritable angel in keeping families together who had concluded divorce was the only

remedy. In pioneer days when no doctors were available, Relief Society women, as midwives, brought children into the world; they dressed and prepared hundreds for burial, kept vigil at sick beds, permitting worn-out mothers to have a little much-needed rest. The Society has conducted regular meetings for its members in almost every part of the earth, teaching the membership, now over 115,000, to appreciate and love the gentle teachings of Christ; to understand the Gospel revealed through Joseph Smith the Prophet; to read and study the religious history of the Americas and God's dealings with them as contained in the Book of Mormon; to study the classics, music, and science. To have its members gain a knowledge of world events and trends is also a part of the great program of Relief Society.

The Society has thousands of splendid visiting teachers whose responsibility is to visit the homes and to receive contributions made to the Society. The great work of disbursing many charities is done smoothly and without one cent of cost to the Society. All this is under the management of the women of the Church who receive no financial compensation, so that a dollar given to Relief Society for charity means one dollar distributed to those in need. Wonder of wonders—especially in our day! Thrift, industry, and prudence characterize the actions of this beneficent organization.

In New Zealand, the Relief Society has been so busy helping to prepare the soldiers to leave for the front, making socks, mufflers, sweaters, gloves, etc., and also assisting their government in many other ways—as they did so nobly durin the last great catastrophe whic came to that land in the form of a earthquake—that they have becom veritably indispensable.

IT is necessary that every good in fluence be put to work at th crucial time, that personal gri and remorse and sorrow be trample under the busy feet of this army o willing workers. You wives, sister and sweethearts of the men wh have gone to war, or shall go, kee for them your best thoughts. Sto these good thoughts up from wee to week and send them in your le ters to our beloved soldiers.

What a wonderful thing a lett from the local Relief Society wou be to a soldier boy; yes, it would b a breath of courage from his ow ward and locality. It would cast ray of sunshine that he would n forget. Your blessed organizatio has always been filled with ange of mercy; yes, and with stoics as we Now is the time for personal ur and fixed response to your gre privileges, with your trust always Him who never fails.

A short time ago, Elder Geor Albert Smith, of the Council of th Twelve, and I were met and greet by thousands of men and women Apia, Upolo, Samoa. Among th great throng stood four hundr women clothed in beautiful whi dresses made from tappa cloth whi was beaten from the bark of tre by their own hands. They we members of your renowned orga zation, the Relief Society.

A little later, we sat at dinner wi Governor Turnbull of Samoa, a

(Continued on page 689)

The Hand

Nephi L. Morris

Venerable to me is the hard hand—crooked, coarse; wherein notwithstanding
; a cunning virtue, indefeasibly royal, as of the sceptre of this planet.
—*Carlyle, "Two Men."*

N a determined effort to formu-
late a definition of man, Plato
proposed the following: "Man
i two-legged animal, without feath-
." Cynical Diogenes promptly
ıcked a rooster bare and stood it
fore his class with the introduc-
n: "Behold Plato's man!" Close
ımination disclosed that there was
lifferentiation which Plato had not
ɛn; and that was in relation to the
ils of the two animals. So they
ded "with broad flat nails." The
ıended definition stood as satis-
:tory down through many centur-
until about a hundred years ago,
ıen another definition was adopt-
. It described man as an animal
tools; and that still stands as it
ints out in substance a distinguish-
g difference between man and all
e other animals which God placed
the earth back on the "border
time."

When the erosive forces had pro-
ced fertility of soil, and the clouds
re made to hang in the sky ready
moisten the earth by atmospheric
ange, and the life-giving sun had
ıde the air vibrant with life and
ht, God came down and planted
garden in a favored spot wherein
placed man. His first great com-
ınd to man was to multiply and
ɔlenish the earth and have do-
nion. Then, because of man's disobedience, he was expelled from his lovely garden called Paradise, and as a seeming penalty for his wrong-doing God said, "In the sweat of thy face shalt thou eat thy bread." In other words, man was told to get to work. We are not told how much God did for man in the way of furnishing him with tools. Gardeners must have tools, however. One thing is certain, and that is that God gave man the hand.

NO other animal on the earth has such a facile and altogether useful organ as the hand. Did you ever stop to consider the endless variety of functions which it performs so naturally? First of all, consider its mobility and flexibility. It is the one organ of the body that can minister to the local needs of the entire body —practically to every spot of it. First of all, in the matter of eating and drinking, then the important matter of cleanliness, then in dressing a wound, or in the care of the hair, the nails, etc., the hand is indispensable. This flexibility is affected by the diversified variety of joints in the arm at the shoulder, where a ball-and-socket joint is the basis of its mobility. Then consider the elbow joint with flexing muscles and marvelous wrist and numerous finger joints, and, last of all, the "broad flat nails" back of the sensi-

tive nerve centers at the finger tips, which make it possible for man to use such thing as a fine Cambric needle or, as in surgery, to treat with instruments the delicate structure of the human eye and ear. The hand, with four fingers and a thumb moving in opposition to each other, becomes the incomparable medium of expression which has done more for man's development and progress than any other bodily function. What the mind conceives, the hand expresses or executes. With the hand, man can fashion tools and wield them. Well might it be styled the "royal sceptre of this planet." Without the hand the human mother could not care for her newly born as well as does the eagle or the lioness. No soft fabrics could be woven to bind its little body. No nourishing food, suited to its needs, could be supplied when the first generous fountain became quenched in the mother's breast. Without the hand there could not have been constructed walls and a roof to shelter the mother and babe from the scorching sun of the tropics or the winter's chilling blast in more rigorous climates.

We Learn to Do by Doing.

HOW very little did God do for man in the beginning beside giving him the raw material and the hand with which to work. He evidently intended that man should be a working animal. God made no domicile for man except it were the cleft in the mountainside or the shades of the fading foliage of the forest. He provided no clothing for him beyond the pelts of wild animals or the fragile fig leaf. He made no couch for him to recline upon, excep it were the cold earth in which he w destined to find his final rest. B what a wonderful journey has ma traveled from these primitive conc tions to the modern sanitary hom wholesome and artistic in all its a pointments; from sheltering fores or mountain caves to solemn tem ples and gorgeous palaces; and fro the skins of animals (save it we the fine-dressed furs) to the whi and purple of the loom, or the broa cloth and woolen fabrics that com from the man-made devices dev oped into the mills of industry.

Devices of man's invention a made possible only by the use the handmade tools. And machin after all, are but complicated too that have made industry so produ tive as to make ample provision f the many and to produce wealth the comfort of all. All such h their origin in this marvelous org which is peculiar to man. The are tools as ponderous as locomotiv steam shovels, derricks, and cran that lift thousands of tons, or inst ments so delicate that man m weigh the dot of an "I" on a le penciled note, or measure t amount of heat thrown off by small candle five miles away. T indicates the range of man's gen in supplying his increasing wan God gave him a hand with whi to fashion and use tools and there supply human needs and grat man's desires. Sometimes the ha instinctively does that which t mind doesn't perceive. By work a specialized skills, man has co quered and subdued the earth un it yields in abundance to supply needs. He has subdued the bea

f the field until they are willing ervants in bearing his burdens. Fially, he invents the wheel, the comustion chamber, and the automoile, and, thereby, with tools almost isplaces the horse and the ox, his ge-long servants. But the cow he as cultivated and improved to the ighest degree of excellence until ie has become the foster-mother of iore than half the infants that are orn in civilization. The fowls of ie poultry industry are made more roductive than ever as a superior ource of food.

With the submarine and the airane, man has all but conquered the ea and the air. With the radio, me and space are reduced to mere iodicums of inconvenience. The oice of man can be carried around ie earth in so small a measure of me that it seems instantaneous. Vhat is equally miraculous is that ounds of sublime beauty, or the verse, may be graved by a needleoint upon prepared substance and e made to repeat those recordings iousands of times at man's will and easure.

CIVILIZATION is said to consist of the changing of matter. The eat science of architecture would ave been no more than poetic fancy grace and utility in the human ind, but for the hand which gives ngible expression to these conpts. It is the hand that brings rth in tangible form the sublimity architecture. It is also expression hich develops and unfolds the ind. A child, or an adult, may have brain crammed full of impresons, tangled and chaotic, but is of tle use until through the hand or the tongue, those mental impressions can be comprehensively expressed.

Without the hand and tools there would have been no characters defined to represent thought, no writing on tablets of clay or stone, nor any alphabet out of which to form words. There would have been no written language; no type; no paper; no books; no press. There would have been no fine arts, painting, sculpture, pottery, tapestry. Without the hand, there would have been no weapons of defense, for physically man is no match for the ferocious beasts and brutes that roam the earth. But with the hand and its cunning skills, man is master of all.

How pitiably helpless would the human infant be without the hand. It could not even crawl on all fours; it could not walk, but for the aid of the hand; the infant's many falls in learning to stand erect are softened by the protective mobility and the strength of the hand. When it takes its first steps, it is done with the aid of the hand. And when grown to physical efficiency, it uses the hands as an aid in walking. When old and bent with the burden of many years man still walks with increased reliance on the hand, only then he holds a supporting staff in his grasp to make his enfeebled step more sure. And when he finally reaches the end of the long journey, it is by the kind and loving hands of others that he is gently borne to his final rest where he may rest from all his labors.

"My right hand is to me as a god," said Virgil. No one can fully consider the marvels of the hand without acknowledging the divine intelligence which made it.

Annie Wells Cannon

President Amy Brown Lyman

I DEEM it a privilege and a great honor to pay tribute to Annie Wells Cannon, for I regard her as one of the most outstanding women of our Church and our state. She was also my life-long friend.

With such parents as Daniel H. Wells, one of the founders of this state and a counselor to Brigham Young, and Emmeline B. Wells, fifth general president of Relief Society, pioneer leader, humanitarian, and author, Sister Cannon had a rich background and a noble heritage; but she herself was specially endowed. Hers were rare gifts of the spirit, rare gifts of the mind, and rare gifts of the heart.

Sister Cannon was essentially a Church woman, genuinely religious, profoundly devout. Always she was true to her faith and true to her convictions. The guiding light of her life was her testimony of the Restored Gospel of the Master and of the mission of Joseph Smith. This, her abiding testimony, was the foundation and basis of her religious philosophy. It was largely this unfaltering faith and this knowledge which helped her to meet, and to meet calmly, the various vicissitudes of life.

She was a student of the scriptures and she was well versed in both Church history and Church procedure.

This unusual woman had a brilliant and active mind and great mental capacity. All her life she was a student and a learner. She was quick to learn, and she seemed to be able to retain most of what she read ar heard. Her memory was remarkabl She was a veritable bureau of infor ation, and she will be greatly misse by the many who went constant to her for information.

Sister Cannon was tender of hea and sympathetic. To those who we discouraged and low in spirit, sh was a real comforter. As the Reli Society president of her stake, sh took a personal interest in the we fare work, and she personally spe much time doing active servi among the sick and needy. In co nection with this work, she esta lished a large maternity cabinet tho oughly fitted out with medical su plies and other useful articles. Th was the first cabinet of the kind us in the Relief Society, and furnished pattern which was adopted in oth stakes. This is still housed in th Pioneer Stake hall. She also esta lished in this building the first Reli Society stake library in the Churc How appropriate that her funer services should be held in this stak house, the headquarters of her o ficial work—here where she was su a familiar figure in the pulpit.

Sister Cannon was a strong ar dependable character and had th courage of her convictions. She w never afraid to speak her mind, ar we used to feel that she was usual right.

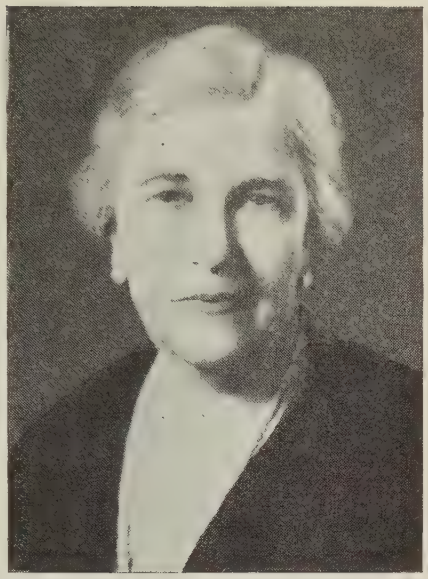
Annie Wells Cannon was a dutif daughter, a faithful wife, and a d voted mother of twelve childre eleven of whom survive her. Th love and admiration of Sister Canno

or her mother was remarkable. It mounted almost to worship. Often n discussing her mother's work, I nave remarked to her that she herself vas as able in many respects as was ner mother, and that in some respects he excelled her mother, that the hief difference was a difference in opportunity. She was always disurbed by such comments, and would lmost resent them.

Sister Cannon was a gifted writer f both prose and poetry. For fifteen ears she was assistant editor of the *Woman's Exponent*, which was dited for forty years by her mother, Emmeline B. Wells. Sister Cannon ontributed articles often to our local nagazines and newspapers, and her age, "Happenings," as it appeared n the *Relief Society Magazine* has een one of the most popular departments in the periodical. Her last nstallment appears in the September issue of the *Magazine*. When the ast copy came into the office, we new that she was tired since only art of it was in her own handwritng. The rest she had dictated to a laughter.

To her husband in his literary work s editor of the *Deseret News* and ther Church publications, she was real asset.

ANNIE CANNON began her public service sixty-eight years go when she was but fourteen years f age, by acting as a visiting teacher n the Relief Society. We can see er in our minds' eye as she went bout with a senior worker from ouse to house carrying a basket hich held the contributions that in nose days were made mostly "in ind."



ANNIE WELLS CANNON
Former Member of Relief Society General Board

She later held various positions in both ward and stake. For sixteen years she was president of the Relief Society of Pioneer Stake, and for twenty-eight years she served on the General Board, where she was an invaluable member. Here she worked on important committees, attended stake and national conventions, and traveled extensively in the stakes and wards of the Church. In our Board, she was not excelled as a committee chairman or a committee member.

Sister Cannon was especially interested in the Prize Poem Contest which was established by the General Board in 1923. It was at her suggestion that the Board, in this its centennial year (1942), published a volume containing these prize poems and other selected poems written by Mormon women. This volume contains 328 poems and is titled *Our*

Legacy—Relief Society Centennial Anthology of Verse. To Sister Cannon was given the responsibility of choosing, compiling, and helping to arrange these poems, in which task she was assisted by a committee of the Board. This work was necessarily trying and taxing, but it gave her supreme joy and satisfaction because of her intense interest in the project. And all this she accomplished in her eighty-second year.

This excellent volume contains a number of her own poems and also a lovely portrait of her own dear self. It will ever be a monument to her industry, her talent, and her outstanding ability.

Next to her family, Sister Cannon loved Relief Society, and Relief Society loved her and was greatly enriched by her service.

In addition to her Church work, Mrs. Cannon was active in many phases of civic and community welfare. She was a member of the House of Representatives in the 1913 session of the Utah State Legislature, when she gave hearty support to the Dependent Mothers' Pension Bill, and the bill providing for equal guardianship of children, both of which were passed at this session.

She was a devotee of women, and a consistent champion of their rights —among them the right to vote, and the right to hold office. She took an active part in the national woman suffrage movement.

She was a patriot of the highest order, a student of political science, and took an active part in politics. She was a strong believer in party politics. She greatly valued her citizenship and never failed to vote.

She was a charter member of the Daughters of Utah Pioneers and a past president; a charter member of the Utah Woman's Press Club; a member of the Utah Order of Women Legislators; the first president of the Utah War Mothers, and the president of the Service Star Legion for a period of two years. Many years ago she helped to organize, under the direction of Clara Barton, the first Red Cross Chapter in Utah, and during World War I, she was chairman of the canteen service for Utah.

Mrs. Cannon was appointed by President Hoover (then Secretary of Commerce) chairman for Utah of the European Relief Council, and under her able direction a substantial sum of money was raised for relief work in the Balkan States. She was for many years a director of the Salt Lake City Library Board, and chairman of the Children's Department.

She was chosen as one of the seven outstanding women of the state by the Utah Federation of Women's Clubs in 1934, the first year the organization made such a selection.

In all her public work Mrs. Cannon has given volunteer service. The public is certainly indebted to her as it is to any individual who contributes so much time and talent to the public welfare without financial remuneration.

Editor's note: Annie Wells Cannon died at her home in Salt Lake City, Wednesday, September 2, 1942. The above address was given by President Amy Brown Lyman at the funeral services of Sister Cannon held in the Pioneer Stake hall, Salt Lake City, Saturday, September 5, 1942.

The First Line of Defense—The Home

Helen Spencer Williams

First Counselor, General Presidency of Y. W. M. I. A.

ON that quiet Sunday morning of December 7, as beds were being made and dinners prepared, as Sunday "bests" were being donned for church, over the radio came the never-to-be-forgotten news of war. The first impact of that terrifying message produced hysterical concern for the present, yet dulled for the moment the realization of what families would be facing in the months and years to come. Little did mothers and fathers sense how changed their households would become, what new personalities their children would assume, or what they or their carefree sons and daughters would be called upon to meet. The news was announced, and in those first hours of shock only the fact that our country had been attacked seemed important. Those first horrible hours and days have passed, and as the weeks have gone into months, we have learned what war means—good-byes have been said and are being said to our sons, to our husbands, and to our sweethearts. Civilians have been transplanted into a military way of life. Anxious hours have been spent watching for the mailman. Hearts have stood still as wires have been received containing sad or perhaps hopeful news. The war is in every home, town, and state.

During these last ten months we have learned somehow to live in a war-torn era. Parents know now that expressed bitterness and resentment against what is, cannot and will not keep families together, and that families must somehow, in spite of present conditions, live in a state of normalcy. With the changes which have been brought about in family life, mothers have been called upon to assume a more important role than ever before. With serenity of spirit, control of emotions, stoical bearing, and a spiritual outlook, a new appreciation of family and home life will grow. Girls, boys, young women, and young men, and even mature married sons and daughters are needing guidance and understanding as they have never needed it before in the history of this generation, and parents must be constantly present and ready to provide these.

The war of a quarter of a century ago brought its problems and its heartbreaks, its aftermath of reconstruction that cannot be forgotten. From it we have learned one blessed lesson—that life does go on, that war does end and peace come. Those who met that other conflict with firmness of spirit, with faith in God, with firm adherence to ideals, were able to take up the threads of life and to weave again a pattern of life and happiness.

WE are now in the very midst of the turmoil of this present conflict. Only if mothers can and will wisely meet these new situations, and if they will help their sons and daughters to meet the new situa-

tions in which they find themselves, can there ever be any hope of solution to our present vital problems.

Is it not imperative that mothers make homemaking their paramount business? In so many ways mother is needed in the home, especially now, to guard against too many war radio programs being turned on; to see that little ones play with toys other than guns, airplanes, tanks and bayonets; to safeguard children against phone calls from strangers; to give words of comfort and advice at just the right moment; in short, to keep home life in normal balance. No greater accomplishment could be credited to a mother and father than to keep a family reacting normally under the stress of these difficult times. To do this takes intelligence, time, patience, and unbounded faith. It means sticking to and on the job constantly. It is doing one's duty to church and community, for no country, church, or community is any better or more sound than are its homes and families.

The girl of thirteen, fourteen, and up through those early adolescent years, finds that present-day situations involve her in a complexity of emotions quite unheard of before. She feels grownup and important. A well-traveled man visiting in a midwestern city made the statement that he was aghast at the number of very young girls he saw on the streets all hours of the day and night unaccompanied by an adult. "Why do their mothers permit it?" he asked. It was in this same city that thousands of Uncle Sam's boys were stationed for training and recruiting, making it particularly important that the girls not roam the streets, for their own sake, and also for the sake of the boys. Surely a situation of this kind can be remedied if mothers will be companions to their daughters, if they will know where their girls are and what they are doing every moment of the twenty-four hours.

In towns and cities, in view of the war situation, civic-minded persons should take it upon themselves to see that the curfew law is rigidly enforced for the protection of both boys and girls. Newspapers might well print editorials to influence parents to keep their children home urging them to make home the kind of place where children want to be. Influential speakers might profitably talk on the subject in churches, cantonments, and schools. It is very important for mothers to be at home when their adolescent girls arrive from school, to make home life so inviting, and themselves so companionable and pleasant that girls will not want to roam the streets. True there is an excitement in the air which stimulates these children who are just budding into womanhood. It makes them want to dress up and feel they are a part of the great world drama that is being played. But girls should not be allowed to roam the streets alone no matter how large or small the community in which they live. If only time could swing backward and retrieve some of the old customs prevalent in grandmother's day—that children should not be seen without their elders nor be allowed to go to social functions without chaperons—a bit old-fashioned perhaps, but certainly a safeguard.

There is the unpopular girl of late

adolescent period who looks upon this present situation as her chance for attention from the opposite sex. She may have always been a square peg in a round hole, but now boys by the hundreds are thronging the community in which she lives—lonely boys away from home and their loved ones, boys who welcome the companionship and company of a girl, and yet who are not always too particular as to how they meet her. This is perhaps the reason why we see so many older girls going about unattended, with the light of invitation in their eyes and a welcoming smile for companionship on their lips. Do these girls need counsel and mothering more than they have ever needed it before? Someone must take the time and be sufficiently interested in them to inform them that these soldier boys away from home, family, and friends do not as a rule look upon a "pick-up" date with any degree of seriousness. Many have left sweethearts back in their own home towns of whom they are truly fond. But in the loneliness of hours with nothing to do and no place to go they seek these girls who have let the influence of seeing so many boys around intoxicate them to the point of lack of judgment. Could these girls be made to understand that it is far better for them to be in their own homes, to occupy themselves with wholesome activities, even though less exciting, they would be more secure and would be able to look toward years to come without any feeling of regret. Mothers, now more than ever, need to give companionship to this type of girl and with the real genius of mothering wrap a cloak of protection about her.

There are the girls left in small towns, particularly in rural districts, where every fellow of companionable age has been called away, where truly there is a dearth of young manhood. These girls too often feel the call of the city, of work away from home. Unless parents know where a young girl is going and the situation she will meet there, they should keep her home at all costs. A young woman from a small city told of her second year in nurses' training at a hospital where for the past six months there had not been one available male escort for any one of the nurses. "It is all right," she said, "to talk about our having recreation, swimming parties, sewing bees, reading groups, but at our age we want and long for the companionship of young men who like to do the same things we like to do." It is very easy for parents who have lived their lives, who have had their fun to say with very superior intelligence, "Well, they can just get along all right until this is all over." But this is a serious situation which requires consideration and good judgment if one would meet it well. This particular nurse planned to go to a larger city for her vacation. In her own words, she said, "I'm going to dances, and I'm going to have dates. I'm old enough to watch my step, but also I'm old enough for the companionship of someone besides my nurse associates."

It is unfair to place all the blame on the strange young men who have been placed in stranger towns if girls make themselves available to them without introductions. Stand on the corner some Saturday night in any busy city where soldiers throng the

streets. There is often more invitation on the part of the girls than there is on the part of the boys. Something fine should be instilled into every girl's heart and mind that will prevent her from speaking to or taking up with a boy of whom she knows nothing.

IN more than one home during this wartime, mothers are being confronted with the question from college-age girls, "Why should I go back to school? Why should I complete my education? I have a chance to take a job and earn more money than father is earning. Why shouldn't I do it? What good does education do any way? There is no chance for a future, for marriage, or a home. Why shouldn't I take life as I find it?" What reasoning and what good judgment parents must extend to their girls who make these queries! An education is something that can never be taken from a person, let war and depressions happen, or come what may, it is priceless. Several months of big salary may mean new clothes and an addition of material things which overnight may be lost, but education and the influence of school environment will endure forever. Parents should urge their daughters to go on with their schooling if possible, and to continue a normal pattern of life insofar as they are able in spite of the lack of normalcy which is everywhere surrounding them. In the very study of and concentration upon subjects, which will always be vital, will come a sense of security and an anchoring to fundamental truths.

Also into this present-day picture comes the character of the hurried-up wedding, the bride who in all th ecstasy of a few rushed days of fu lough, marries and says good-by her sweetheart husband. Perha they had been planning for a lo time to be married at some futu date, but when the time for partin came, they decided it was foolish n to take their marriage vows. Goo byes were said, and the girl who h not had time enough to becom oriented to married life, finds herse at the home of her parents feelin much as she did before the marria ceremony. Still loving gaiety, e citement, fun, she now realizes th all of the restrictions of marriage a placed upon her—she must not seen escorted by any other you man, she must turn her thoughf away from dates and parties which quire male partners, and she must a just herself to a different type of e tertainment. Again the mother of t family must give her a sense of secu ity, must awaken in her the sense the responsibility of married li must encourage her to write the kin of letters which will help her hu band to withstand temptation, an which will encourage him to ke trust in his Heavenly Father. T hours must be filled with necessa things. So many of these little w brides find that they are to becom mothers. None of the joy or ant cipation of that event to come shou be minimized. A new baby in a hom always brings a sweet spirit of uni and love if it is welcomed.

One of the most serious proble which confronts this modern ge eration comes to the young ma ried couple who have two or thr children. The sudden allure of munerative jobs presents itself, a

together the couple begin to talk of the possibilities of bringing someone into the home to tend the children so that both young father and mother may go to work. They plan to save to buy the home they have wanted ever since they were married. They reason that with the golden wages being paid in defense plants, in munition factories, they will have more money than they could possibily use, more than they ever dreamed of having. They could easily save a large percentage of it for the rosy future that will some day come. These young married folk are perhaps in their middle thirties. They do not need anyone to balk their plans, or to sternly tell them they are wrong, for perhaps they are not, there being some situations in which it would be wise for both mother and father to avail themselves of what they call the golden opportunity. But they do need to have pointed out to them that the most important job they have to do is to see their little ones properly cared for, to keep home and family together. Much of this money which they are intending to earn will be taken up in taxes. Proper help is expensive and difficult to secure, and seldom is hired help as frugal as the mother of the family. When all the answers are given, will there be so very much saved for that future, dreamed-of home? Even if a nest egg is laid aside, is it worth the price paid? The cost might be the possible neglect of babies and their training in their preschool and early-school years when they so sorely need their own parents to direct them. Every young wife should ask herself: "By working, will I be undermining my husband's faith in himself and in his ability to take care of his family?"

We may even go into the older age bracket and look at the daughter who has been married twenty or twenty-five years, whose husband on that December 7, as he listened to the news, felt a sudden and urgent patriotic wave come over him. How many hundreds of families have seen father, husband, enlist. The wife who for a quarter of a century has leaned on and counted on her husband to help her rear her family, finds she is suddenly left to meet the problem of rearing adolescent boys and girls alone, of perhaps supplementing the financial income. She becomes bewildered, depressed and ofttimes even neurotic with her new responsibilities. Family life suffers because mother is not equal to the new order of things.

These are times when every ounce of spirituality and intelligence must be brought into the picture. These are times when a mother's role becomes more important than it has ever been before, whether mother be young, middle-aged, or in the grandmother class. A new spirit of understanding, of recognition of problems as they are, and of working out a solution to every one of them, is needed. If the need of the hour could be summed up in one sentence, it would be this: "As never before, stay close to your children; do not neglect them; give them understanding and love. If a mother is capable of doing only one job and doing it well, then it should be the job of mothering."

Give Thanks For What?

Martha Robeson Wright

FROM the deep-rutted road, one would not know that a house lay beneath the willows and branches that formed a roof for the cave-like place known as a dugout. It was cut deep into the side of the hill, with its door facing east, and any traveler on the country road would pass it without a glance. It was safer that way, of course, though the occupants of the dugout would have enjoyed seeing other white faces oftener. But it was their hope that the Indians' keen eyes would not detect their hide-out and drop in on them for food; there was no food to spare. Many of the Indians lived more comfortably than most of the settlers in this year of 1860, but the white man's food seemed to please the red man's palate.

The November cold had frozen the winter rains into the ground. The roughhewn walls inside the hovel shone, glistening with frost. No firearms hung above the fireplace as in most pioneer huts. There was no fireplace; just rocks piled in a rectangle high enough to support the thick, green bough from which hung one black iron pot. The smoke found its way through a small hole in the interlaced branches and out through the doorway that was hung with an old buffalo hide.

David Johnstone, Mary, his wife, and their twelve-year-old daughter, Clarissa, sat huddled around the fire. The man was gaunt and hollow-eyed, his body taut against the cold as if defying it to conquer him. His grey eyes expressed a combination of bewilderment and determination. Hi mouse-colored hair was lifeless an dull. The woman was still pretty and her eyes, blue as the wild aster fringed with thick, dark lashe watched her husband with compas sion and pride. She might have bee buxom and graceful, but now he figure was emaciated and slightl stooped, wrapped in its thick, woole shawl.

Mary dished out the steamin mush into thick bowls. The girl Rissy, reached from the piece of up ended short log where she sat an took a bowl in her cupped hands.

"Hum . . . ! It makes a good hand warmer, Mamma."

Her mother smiled. "Get some o it inside of you." She handed a bow to her husband. "It makes a goo stomach-warmer, too."

Rissy held her face over the stea that arose from the mush, and it lo a little of its pinched look. He brown hair, braided in two pigtail hung out on each side of the bowl a she leaned over it. Her undernou ished body could not be seen for th long, full woolen skirt that envelope her. Her slender feet and ankl were wrapped in strips of sacking Her worn, unlaced shoes lay near th fire. She had been holding her fee as close to the flames as she coul get them.

"This morning I wanted to starv before I'd eat another bite of th corn-meal mush," Rissy said solemn ly.

Her father turned his hollow eye on her face and looked at it inten

ly. Then he searched the face of his wife. He found no reproach. "We must have a change of diet," he said slowly. "Tomorrow is Thanksgiving."

Mary opened her mouth, but could not say a word. She had forgotten. Rissy jerked her face quickly from above the steaming bowl. "Thanksgiving, Papa? Why, last year in Boston we . . ."

Her father nodded. "Yes, Rissy. This," his hands motioned toward the little room, "is like something in a dream, isn't it? There are times when I wish I had never heard of Utah."

"David." Mrs. Johnstone stood close and placed her gnarled and cracked hands on his shoulder. "David, do you think we did wrong to come here? To give up everything? To live like this?"

They seemed to have forgotten Rissy, who watched them as she ate her porridge without waiting for the molasses to sweeten it. Her parents looked deep into each other's eyes. Her father slowly shook his head.

"No. It wasn't wrong. But to watch you suffer, to see Rissy cold and puny, to work so hard, our hands bleeding, our feet full of sores, our backs breaking—I . . . I can't understand!"

"It may be to test us," Mary said.

"Does it seem right that God should demand so much?"

Gently Mary took his thin face in her rough hands. "Don't lose faith. We're not complaining. You are so dear to me. It is hard for us to do unaccustomed labor and live under such hard circumstances, but we'll manage."

"If we can just last through the winter."

He turned his head first to the right and then to the left to print a kiss on each of her calloused palms, his sensitive, scholar's face lighted by an inner glow. "You are my heart," he said softly.

Mary's eyes filled with tears. Then she shook her head with a quick gesture as if to fling them away, and looked at her daughter. "Here, Rissy, I'll put some molasses on your mush. Do you want some, too, David?"

"Mine's all gone." Rissy scraped the spoon noisily around the sides of the bowl. "I'm warmer already. I wish we'd worked a few days for Brother Randsome. We could've had some potatoes, too, for a change."

Her father sighed. "We had strength for just so much, Rissy. I hope what we have lasts until spring. It will if we are careful. I shall attempt to find something to do in exchange for food that will relieve the monotony for Thanksgiving Day."

"Please do not try to walk too far. You aren't strong enough," Mary Johnstone said, and added brightly, "Rissy and I shall go to bed and knit. We must finish those stockings before her feet freeze."

David wrapped himself in a long, heavy coat with a cape around the shoulders. He waited until his wife and child had climbed into the bed that was made of four young tree trunks, bark still on them, set into the ground, with balsam boughs for springs and mattress above the split-log sides. He tucked them in

with the worn and patched quilts and blankets.

"It won't be too long. Should Indians come, don't let fear show in your faces."

"I hope they won't come." Rissy lifted her face for a kiss. "They can't be as hungry as I am all the time."

Mary and Clarissa waited until the buffalo-hide door dropped back into place before they began their knitting. Busy people do not have much time to talk at their work, and Rissy and her mother made their needles fly as fast as their cold fingers could manage. It seemed a short time, though most of the afternoon had gone, when Mr. Johnstone came through the door with a dark-green, rough and warty object in his arms.

"Papa!"

"Squash!" he announced, holding it out in both hands.

"What did you do for it?" asked his wife.

"I walked over to Mrs. Berner's. She's been querulous of late, her niece complains. Wants the Bible read to her in German; her niece cannot read German. Mrs. Berner is half blind. So I read for three hours and got this lovely squash."

"Isn't it beautiful? Could we have it tonight, Mamma?"

Mrs. Johnstone looked at the vegetable, mentally caluculating how much it would cook down. "If we have some tonight, there will not be much for a feast tomorrow. If we wait, it'll seem more like Thanksgiving."

Rissy tried not to show her disappointment. "How do you cook it, Mamma?"

"Cut it open, scrape out the seed cut it into pieces, peel it! It won take long to cook. Molasses wi sweeten it."

"Ugh! Molasses makes it to much like corn meal."

THE next morning, after she ha dressed, Rissy watched h mother prepare the squash. Sh had been so restless during the nigh that her mother had to scold h for turning and tossing. With th three of them in the crude bed, might tumble down if one turne too much. They had to sleep t gether to keep warm.

"Here's some hot water to drink Mary Johnstone said. "We can e this cold corn meal sliced. The there'll be room for this love squash in the kettle. If we don move around too much, perhaps w won't get very hungry before th squash is done."

"Tell about the first Thanksgi ing, Papa," Rissy demanded as sh took her slice of cold mush an shuddered a little at its slio coldness.

As they chewed down the har ened, cold mush and sipped th hot water, David Johnstone tol about the Pilgrims. "A great man of them died the first winter befo the friendly Indians showed the how to use corn. English peop had never heard of human bein eating corn."

"Good thing we know." Riss gave a sigh as she swallowed. "We all be dead."

"Something to be thankful for Mary Johnstone began, and stoppe as she saw her husband's eyes c the buffalo-hide door. It was swa

ing a little. Someone was outside listening to them. Or was it an animal? Rissy put her hand to her mouth to scream, but her father shook his head sternly. She stuffed her fist against her lips. David Johnstone placed his cup of water and the small remaining piece of mush on a box that stood by the fire.

"Hello!" he called, and wet his nervous lips. "Come in."

There was absolute silence for a second. Then the hide moved and a tall Indian stepped into the room. His face was begrimed from the smoke of many fires inside of tepees. He solemnly raised his hand, then walked over to sit on the bed. He looked about him, then with a grunt beckoned toward a second Indian who now stood in the doorway. The second arrival moved with great dignity and sat down beside his companion. David Johnstone arose and cut more mush and handed it to the Indians, passing Rissy as he did so to whisper from the corner of his mouth, "Don't look so frightened."

The two dirty brown men gravely accepted the offering of food and bit into it eagerly. A look of surprise that was comical spread over their faces. They spat out the mush, making faces of disgust. It was without salt and clammy. They motioned to David Johnstone, and held out the mush.

David Johnstone nodded. "Yes. It is all we have. We are very poor."

The second Indian motioned toward the kettle where the squash was bubbling and the steam was rising. "Him food?"

"Squash! Today is Thanksgiving."

"They can't understand you, dear," Mary said, "I hope they hurry and go."

"No go." The first Indian grinned as he watched the embarrassed face of the white woman. "Hungry."

"It will soon be cooked." Mary Johnstone assured him hurriedly, "and we will gladly share it."

The two savages nodded, then began to bounce on the bed. Rissy forgot her terror of the Indians in terror that the bed would break. Neither her father nor her mother were strong enough to chop more trees now for a new bed, and the ax was not sharp. She stared in horror at the four posts that were beginning to sway with the movement of the Indians. The Indians stopped bouncing when they saw Rissy's face. The first Indian pointed a dirty finger at Rissy and demanded: "Papoose sick?"

Rissy sat up in indignation. "I'm not either sick. I'm not sick. I'm *hungry*. I'm always hungry. None of us get enough to eat. Then you come in and take what we have. You don't even like it, but we *have* to eat it. I'm not sick."

"Clarissa!" Mary Johnstone spoke severely. She never called Rissy by her full name unless she were angry. Rissy's face colored, and her eyes dropped in shame. "I . . . I'm sorry."

The Indians looked at each other, shrugged their shoulders and grinned. "Wynno papoose. Heap wynno papoose," they said together and then pointed to the pot. "You no eat?" asked the first Indian.

"When it is done."

The second Indian arose and

prowled around the small room. Even in the coldness of the place the white people could smell the strong odor of the Indians' bodies. He stood in front of David Johnstone. "You no gun? No shoot?"

David Johnstone shook his head. "I have no gun. I traded it for food. I do not like to kill."

The first red man joined the second, and they stood close beside the white man. Mary, feeling something was amiss, went to stand beside her husband.

"Merricats?"

"Merricats?" David repeated, "Is that an Indian word?"

They shook their heads. "Merricats? Mormons?" the first one said.

"Do you mean are we Americans or Mormons?"

Both Indians nodded vigorously.

"We are Americans and Mormons," said David Johnstone.

Before he could say more, the Indians began to grunt and talk in their own language.

Mary stepped toward them to explain further, but they pushed her away. Rissy was too terrified to move.

"You no lie? You Mormon?" the first Indian said, addressing Mr. Johnstone. Mr. Johnstone fearlessly assured him that they were Mormons. Then to his surprise, the second Indian grinned. "We friend," he said.

Badly shaken, David managed a smile and a handshake of friendship.

"We eat now." The Indians settled themselves again on the bed and waited for the white woman to serve them. Mrs. Johnstone, somewhat recovered from her fear and surprise, when she saw the vis tors meant no harm, ladled out th contents of the kettle with a larg wooden spoon and poured molass on top of each serving. Her bow contained less than the others. Sh offered spoons to the Indians, b they preferred picking up the h squash with their fingers. They a like gluttons, and when they ha finished, they held out their bow for more. Rissy swallowed her foo in gulps and wished someon would strike the Indians dead—- something. David and Mary ke their eyes on their food as they at The noisy eating of their visito almost made them ill.

"More!"

Mary showed them the emp kettle. Without further word, th stood and handed their empty bow to Mary. Then they turned and we out the door. The buffalo ro flapped behind them.

David sat on his stool. His kne were shaking. Mary's face reg tered disgust. Rissy began to c "To . . . to spoil our nice Thanl giving. The mean things! We ev forgot to give thanks."

"And we had thanks to giv They might have harmed us," sa her mother. "Why did you adm you had no gun, David? They cou have killed us."

David smiled wanly. "They kne They did not see any firearms. Th could have overpowered us, had had a gun."

"They got their old stomac full." Rissy felt of her own stomac

Mary Johnstone put the bowls to a pan, rinsed out the black p and after filling it with clean wat put it over the fire to heat. "Th

did look quite healthy, didn't they?" she said.

"We don't even have enough to eat on Thanksgiving Day. I wish we were back in Boston."

"Rissy." Her father and mother both spoke together. She threw herself in her mother's arms.

To save fuel, they went to bed. Rissy and her mother knit on the socks while David told stories of the settlers who went to new lands for religious freedom. Rissy almost forgot her desire for more food.

Then, without warning, the two Indians came again into the dugout. They stalked into the room, carrying the stiff carcass of a young deer. Hurriedly, the white people crawled out of bed and put on their shoes. The small animal filled one side of the room. Without a word the Indians tied its hind legs with a rawhide thong; then stood on the up-ended log stump that had been Rissy's seat at dinner and passed the thong over the rafters. The deer swayed gently and starkly. David Johnstone's face seemed to grow less colorless, his eyes began to shine. Mary clasped her hands in front of her and her lips trembled. Rissy's mouth was wide open in amazement, and her thin hands were shaking.

The first Indian held out his hand. "You friend. You no kill Indians. White man need meat. Makum strong."

The second Indian gesticulated, pointing first at the deer and then at the girl. "No gun. No kill venison like Indian can. Venison good for sick papoose. Wynno papoose—no let sick. White man no fat. Squaw no fat. Give all food to Indian. Now Indian give food." They grinned and nodded their heads vigorously. Then they were gone.

"Wait." David ran through the door to thank them, but they had disappeared into the forest. He joined his family who stood watching the dangling deer.

"Heavenly Father," he said softly, "we thank Thee for this day."

"Amen," said Mary, and Rissy said it, too, but her mind was on the deer.

"Mamma. How long will it take to cook it?" she asked.

RELIEF SOCIETY

(*Concluded from page 672*)

his gracious wife, in the very home built by Stevenson, but now used as the Governor's mansion. Stevenson's grave was a little way up on the top of a hill, looking down on the home he loved. We talked of Stevenson, and among the many beautiful things which I remembered he had said was this: "To travel hopefully is better than to arrive." So, to you members of this great organization I say: hopefully and cheerfully go on in your self-sacrificing duties. It is far better than to arrive.

In Retrospect

President Amy Brown Lyman

CHAPTER X

Interesting People

IN connection with my work and travels as an officer in the Relief Society, I have met many interesting and important people, nonmembers of our Church, some of whom I shall introduce to my readers. I have also visited a number of very interesting homes. I would like to say at the outset that I have often observed that no matter how important and famous people are, they are only men and women after all; that human nature is much the same wherever found; and that people who are really great are often more humble, charitable, understanding, and more free from prejudice than many others.

Madame Mountford

Madame Mountford (Lydia von Finkelstein Mountford), famous world traveler and lecturer on the Holy Land—the customs, religions, and historical relations of the people, and on Oriental life in general—was one of the greatest living exponents of the Bible. She made several visits to Utah and gave a series of lectures in Oriental costume in the Salt Lake Tabernacle. Through Professor Alice L. Reynolds, a mutual friend, I had the opportunity of meeting Madame Mountford personally on a number of occasions and of learning quite intimately of her interesting life and great work. She was a large, powerful, handsome woman, and as she appeared before her audiences in Oriental costume, she was very effective. She was an eloquent and dramatic speaker, with a voice that was easily heard throughout the Tabernacle. She had lectured in most of the Christian countries of the world, and in thought she took us to these countries.

She attended the Relief Society April Conference in 1899 and gave an interesting and eloquent address. She promised to represent the Mormons truthfully wherever she went and this she did ever after.

Charlotte Perkins Gillman

Charlotte Perkins Gillman, niece of Henry Ward Beecher, famous sociologist, brilliant lecturer and author, appeared on the public platform in Utah a number of times, and never failed to visit her Relief Society friends in Salt Lake City. On her visit in 1912, the Relief Society and Young Ladies' Mutual Improvement Association gave a large reception for her in the Relief Society board room. In 1919, she spent one whole day with us in the office discussing social and economic problems as well as Mormon beliefs and practices, and as she chatted she sat knitting on a lovely blue shawl. It seemed remarkable to me that such a busy woman, such an intellectual expert, could be so domestic as to knit. In 1917, at the National Conference of Social Work in Pittsburgh, Mrs. Gillman, who was one

FOUR PRESIDENTS OF NATIONAL COUNCIL OF WOMEN
Left to right: Dr. Kate Waller Barrett, 1911-1916; Mrs. Philip N. Moore, 1916-1925; Dr. Valeria H. Parker, 1925-1929; Miss Lena Madesin Phillips, 1931-1935

the principal speakers, took me as her special guest to a dinner given in her honor by the officials of the Conference.

May Wright Sewall

May Wright Sewall of Indiana, one of the most brilliant and scholarly women of her day, great friend and champion of Mormon women, first visited Utah in July 1901. At that time, as the president of the International Council of women, she was for four days the guest of the General Boards of Relief Society and Y.W.M.I.A. She not only made interesting addresses before the women's groups of our city, but she spoke at the Sunday services in the Salt Lake Tabernacle on the subject of "Internationalism." I was greatly thrilled to meet Mrs. Sewall at a large reception given in her honor by Emily S. Richards, our own suffrage leader and Relief Society General Board member, at her beautiful home.

In 1913, Mrs. Sewall again visited Utah as guest of the Mormon women. During the several days she was here, she made the Relief Society office her headquarters. Here she received mail, wrote letters, received callers, and planned the remainder of her lecture tour. As general secretary, I was delegated to be at her service, to keep track of her appointments, go on errands, and help her in any way that she desired. Her abounding energy, her ability to make short-cuts in her work, to arrive at quick decisions, and her gifts as a conversationalist, a public speaker and writer were remarkable. She had several conferences with President Joseph F. Smith and thanked him for his support of the Church women in connection with their membership in the Council and appealed to him for a continuation of this support and encouragement. She told President Smith that the work of the Mormon women had done much to create the good will now existing toward the Mormon people as a whole.

Lady Aberdeen

I first met Lady Aberdeen of Great Britain, president of the International Council of Women for a period of thirty-six years, at the Congress of

Jane Addams | Mary E. Richmond | Grace Abbott | Dr. Anna G. Spencer

Women held at the San Francisco Fair in 1915. Accompanied by Lord Aberdeen, she was touring the country giving lectures to raise funds for her philanthropic work in Ireland.

I was authorized by the General Boards of Relief Society and Y.W. M.I.A. to extend an invitation to the Aberdeens to include Salt Lake City in their tour and to give a series of lectures in Utah. I felt rather shy and uncomfortable about performing this task since I had never before had any contact with English nobility or titled foreigners from any country. Lady Aberdeen, always democratic and approachable, soon put me at ease, however, and she very readily accepted the invitation.

Lord and Lady Aberdeen were royally entertained in Salt Lake City with luncheons and banquets, and her lecture at the Salt Lake Theatre was well attended and successful. Susa Young Gates was general chairman of arrangements for this visit. Sister Jeannette A. Hyde and I were asked by the general committee to serve as escorts to these distinguished visitors on their trips to Ogden, Logan, and Provo. The Logan trip was assigned to me. I found these titled people not only appreciative but very interesting traveling companions.

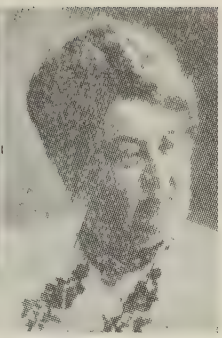
I was surprised to see among their luggage a rather large, black, rectangular wooden box, and wondered why it had been brought along. The mystery was solved when at about 4:00 p.m. Lord Aberdeen put it on the seat opposite them, opened it up and set about to prepare "tea." The box contained an alcohol stove, a thermos bottle with hot water, a tea pot, cups and saucers, trays, a small bed-table, bread and butter, and a variety of small cakes. Without any help whatever from Lady Aberdeen, he prepared and served "tea," which they greatly relished, as ably as any woman. This was a strange procedure to me then, going to all this trouble and eating so near to the dinner hour, but while living in Europe later I found that afternoon "tea" is a real institution observed even at theatre matinees and in all places of business.

I met Lady Aberdeen later at meetings of the International Council in Washington, D. C. in 1925, Yugo-Slavia in 1936, and in Scotland in 1938, and on all of these occasions

she spoke of her pleasant visit to Utah, of her good friends here, and of those interesting side trips to Logan, Ogden, and Provo.

Lady Aberdeen, a countess in her own right, was a great humanitarian and philanthropist, an outstanding organizer, an eloquent speaker, and an able writer. She was, I think, better known to the women of the world than any other woman in public life. She always maintained that it is one of the duties of women to help to maintain the peace of the world.

May Wright Sewall



Madame Lydia von F. Mountford

Baroness Boel

It was a real pleasure to me to meet and become acquainted with Baroness Boel of Belgium who succeeded Lady Aberdeen in 1936 as president of the International Council. After her election at the Yugo-Slavia meeting, she received the delegates from each country separately. There were three of us from the United States. She talked to us at length in good English and pleaded for the continuation of the interest and support of the women of the United States. Her knowledge of the work of the women throughout the world was amazing. She is an humanitarian and an experienced public worker. She is large in stature and large of heart. Her knowledge of the three official languages of the Council—French, English, and German—is a great asset.

Dr. Anna Garlin Spencer

When I met Dr. Anna Garlin Spencer of New York in 1921, she told me of her first acquaintance with Mormon women thirty-three years before at the organization meeting of the Council in Washington, D. C. in 1888, and how all down through the years she had met with pleasure each new delegate from Utah. She never failed to show me courtesies which I greatly appreciated. For a number of years before her passing in 1931 at age eighty, she was the only one left who had attended that early meeting when, as a promising young woman of thirty-seven years, she had appeared on the program. Mrs. Spencer was the last link in the organization which connected the early women leaders with those of today. She was one of the rarest spirits and one of the most gifted women of her time. She was slight in figure, but straight as an arrow; delicate physically, but possessed of a powerful intellect and remarkable mental clarity. At the close of a discussion she was able quickly to eliminate all irrelevant matter and to bring together in logical arrangement that which was of value. As a public worker she was original, resourceful, constructive, and wise. She was greatly beloved personally for these qualities and also for her gentleness, modesty, frankness, honesty, and the sweetness of her nature.

Mrs. Spencer was known as a suf-

fragist, a philanthropist, preacher (ordained), teacher, and writer. She had been a special lecturer in several great universities and on the day before her last illness, she gave a lecture in her course on "The Family" before 178 students at Columbia University—and this in her eightieth year. As an author, her best known books are *The Care of Dependent, Neglected and Wayward Children,* and *The Family and Its Members.*

Four Presidents of National Council

The four presidents of the National Council of Women, whom I as a delegate and officer came to know well, were *Dr. Kate Waller Barrett,* of Alexandria, Virginia (1911-1916), *Mrs. Philip N. Moore* (Eva Perry), of St. Louis, Missouri (1916-1925), *Dr. Valeria H. Parker,* of New York City (1925-1929), and *Miss Lena Madesin Phillips,* of New York City (1931-1935), all remarkable women —women large of soul, free from prejudices, ardent crusaders for right, with a keen sense of justice. They were outstanding as executives and presiding officers. All four have visited Utah on a number of occasions when the Relief Society and Y.W. M.I.A. have had the honor of entertaining them. All of them have been friends to Mormon women and, whenever occasion called for it, have warmly defended them.

Dr. Kate Waller Barrett

Dr. Kate Waller Barrett was a philanthropist, sociologist, physician, and a fluent and attractive public speaker. She was a highly intellectual woman of rare culture, beauty, and grace, with a magnetic personality and bottomless sympathy. Until the time of her death, she was president and general superintendent of the national Florence Crittenton Mission which provides home care for unfortunate unmarried mothers. Mrs. Barrett was a typical Southern lady, a kinswoman of General Robert E. Lee, and presided over a typically hospitable Southern home, in which I had the opportunity of being her guest.

Mrs. Philip N. Moore

Mrs. Philip N. Moore was one of my closest and choicest friends in the National Council. She served very efficiently as president for nine years. Her husband, a noted civil engineer, was an acquaintance and friend of my husband, and when I first met Mrs. Moore at a board meeting held in her own home in St. Louis in 1918, she immediately took me under her wing and was ever after a kind, devoted and motherly friend. She made me feel that I was helpful to her in the business affairs of the Council, and always welcomed me heartily as a delegate to the meetings. Some of the choicest letters I have ever received were from Eva Perry Moore.

When the nominating committee asked me to run for recording secretary in 1925, I rather hesitated, feeling that there might be enough prejudice against a Mormon woman holding such an important office as to precipitate unpleasantness and possible unfavorable publicity. Mrs. Moore called me to her hotel room the evening before the election to discuss the matter, and when I told her why I hesitated, she said: "Just leave that to me," which I did. I

vas unanimously elected to the office next day.

Mrs. Moore came to the Council as a representative of the General Federation of Women's Clubs, the largest member organization. When the women of that organization were given the privilege of nominating the new president for the Council in 1916 they chose Mrs. Moore, for a number of years president of their own organization, whom they considered their most outstanding member. She was a fine public speaker and one of the ablest executives and presiding officers in the country. She conducted the regular business affairs of an organization with efficiency and dispatch, and never appeared to better advantage publicly than when conducting great national meetings where good judgment, parliamentary skill, and poise are essential.

She was a woman of whom all Americans could be proud. A prominent officer of the International Council said of her: "Mrs. Moore is one of the most intelligent and attractive American women I have ever met. She has all of the qualities which make American women so much admired, and none of the purported failings which are sometimes credited to them."

Dr. Valeria H. Parker

Dr. Valeria H. Parker, physician, educator, lecturer, and writer, is well known throughout the United States for the outstanding work she has done in the interest of social hygiene. She is a member of the staff, a consultant, and the director of field extension for the American Social Hygiene Association. Large of stature, powerful of intellect, and with a rare gift of eloquence, she is a forceful and convincing public speaker and is an ardent crusader for health and morals. She stands squarely for equal moral standards. She organized and presided with poise and dignity over the fourteenth biennal meeting of the Council held in New York in 1927. This outstanding event stamped her as a real executive. I considered it a great privilege to work with her at that time as recording secretary of the Council.

Doctor Parker has been a real friend and admirer of the Mormon people. Because of her great interest in young people, she has especially appreciated the work of the M.I.A. I have heard her say repeatedly that she regarded the recreation program of our Mutual Improvement Association the best in the whole United States.

Miss Lena Madesin Phillips

Miss Lena Madesin Phillips, a lawyer by profession, was president of the National Council of Women when it sponsored the International Congress of Women held at the "Century of Progress" Fair in Chicago in the summer of 1933, and which was attended by delegates from thirty-one nations. This Congress was conceded to be the greatest and most brilliant gathering of women ever held in this country. To finance it required the large fund of $100,000 which was raised under the leadership of Miss Phillips; and when the convention was over, there was a balance in black. As a vice-president, I was familiar with all the plans and arrangements for the Congress and my admiration for Miss Phillips and her ability is unbounded. She is a

student of current problems, both national and international, and is known for her vision, brilliance, courage, and, above all else, for her common sense. To see her in action as a presiding officer in either a small executive meeting or at a great congress of women is an inspiration. To witness the operation of her keen legal mind, and the dispatch and fairness with which she deals with all questions, and her wise decisions is an education in leadership.

Miss Phillips is known both nationally and internationally as a great organizer and leader of woman. She was the founder and organizer of both the National and International Federations of Business and Professional Women. She has served as president of the National Federation for twelve years, and since 1930 has held the position of president of the International Federation. In this latter capacity she has presided over large conventions in America and in several European countries. She is loved and admired today by the business and professional women the world over as their loyal friend, leader, and champion of their rights.

Carrie Chapman Catt

Carrie Chapman Catt, orator, noted suffrage leader, and peace advocate, on her visit to Salt Lake City in the summer of 1919 paid a visit to Relief Society headquarters. She made a number of addresses during her stay in Salt Lake City, one of which was given in the Salt Lake Assembly Hall. I heard President Charles W. Penrose say that hers was one of the best addresses he had ever heard given by either a man or a woman.

We were all greatly impressed by Mrs. Catt's marvelous ability as a speaker and by the magnetism of her charming personality. She has a vibrant voice, great learning, culture, and charm, and a subtle sense of humor. She was royally entertained by the suffrage leaders in Utah, headed by Emily S. Richards, and she was cordially received by President Heber J. Grant. I have met and heard her speak a number of times since, and my admiration for her has increased with the years. Mrs. Catt, the most interesting figure in the Woman's Centennial Congress held in New York City in December 1940, was one of its chief promoters.

She has been one of the foremost leaders in the interest of world peace and in the fight for the rights of women. Today, at age 82, she heads the Committee on the Cause and Cure of War. She calls upon the women of the country to "war on war."

Mrs. Catt has been designated by Ida M. Tarbell as the country's leading stateswoman, and in 1933 she was chosen by the women of America in a nation-wide poll as one of the twelve great women who have made the most valuable contribution to American progress during the past one hundred years.

Jane Addams

Jane Addams, the great social pioneer, writer, lecturer, peace advocate, founder of the famous social settlement, Hull House, was in her lifetime known the world over as America's most revered woman. One lovely summer morning I went down to the office early to complete an im-

portant piece of work, and as I sat at my desk alone I heard someone walk gently down the hall into the outer office. I looked up and there in the doorway, bare-headed, stood the famous and lovely Jane Addams. Not feeling well, she had stopped in Salt Lake City for a day or so on a return trip from California. While her traveling companion made a side trip to Yellowstone Park she was resting in the Hotel Utah. She said that upon learning that she was so near the Relief Society office she had decided to walk over since she had always admired the work of this organization and the splendid service it has given, and she added, "I value highly my acquaintance with my Mormon friends." She remained for over an hour, manifesting keen interest in our work and our plans.

I had met Miss Addams on a number of occasions before and had heard her speak at a number of important meetings. My closest contact with her was in the summer of 1902. While studying at the University of Chicago I attended a number of her lectures at Hull House, and upon assignment from my professor, I spent several days at this famous settlement to obtain material for a term paper. She gave me the privilege of several personal interviews. I visited Hull House again in 1911 with Sister Emmeline B. Wells and other delegates to the National Council meeting in Chicago, and we were luncheon guests of Miss Addams in the famous Hull House dining room. But, of course, this visit to our office was the highlight of my acquaintance with Jane Addams, and it was a great honor for the Relief Society to have as a visitor this distinguished woman who had been called the "best beloved woman in America" and the greatest woman of her time.

The name of Jane Addams is always included in any list of great American women, and usually stands first. Dr. Emil Ludwig, the historian and biographic appraiser of reputations, stated in 1928 that the four greatest living Americans in their order were: Thomas A. Edison, Jane Addams, John D. Rockefeller, and Orville Wright. Ida M. Tarbell in 1930 listed Jane Addams among the fifty living women who have done most to advance the welfare of the United States; and in 1933 she was one of the twelve American women chosen by the women of America in a nationwide poll as the great women leaders of the past century. Miss Addams' dying words were: "Don't think of me in veneration, but carry on my humanitarian work."

Karl De Schweinitz

Karl De Schweinitz, author of *Growing Up*, an excellent book for adolescents, and *The Art of Helping People Out of Trouble*, which is well known to Relief Society women all over the Church, is one of the most dynamic and stimulating personalities I have ever met. An outstanding welfare worker and executive, he was for many years general secretary of the Family Society of Philadelphia, and is now professor in charge of the school of social work of the University of Pennsylvania. Following is an excerpt from a letter he wrote me in 1927 regarding the use of his book by Relief Society:

I am delighted to have your letter of June 27 with your interesting report. It is a great satisfaction and pleasure to know

that you have found *The Art of Helping People Out of Trouble* of service. This is precisely the use for it that I had in mind when I wrote it.

Mary Richmond

I first met Mary Richmond, director of the charity organization department of Russell Sage Foundation, and one of America's greatest welfare workers, in Kansas City in June 1918, at a meeting of the National Conference of Social Work. During the previous winter in a course of study in home service given by the University of Colorado and the Red Cross in Denver, we used as a text her book *Social Diagnosis*, considered the best available text on social case work, and we also read and discussed *The Good Neighbor*, another of her publications. This work is based on the parable of the Good Samaritan, and it portrays what genuine neighborliness consists of. Because I had become so much interested in her books, I was naturally interested in the author herself and was eager to see her and to hear her speak. I had often wondered what type of woman it would be who could write such a book as *Social Diagnosis*.

Great was my delight when in Kansas City I had the opportunity of meeting Miss Richmond personally at a small luncheon given in her honor by a few welfare workers. I was especially pleased when I was placed almost directly opposite her at the table where I could view her interesting countenance and hear every word she spoke. While I realized from her writings that Mary Richmond respected, honored, and valued highly the sacredness of human personality, that she was always sympathetic with human beings and their frailties, and that she was an outstanding scientist in the field of human nature, still I had no idea that one so famous could be so gentle, democratic, and unspoiled.

Miss Richmond was plain and simple in her dress, and had a beautiful, motherly face. She was so gentle and friendly and there was so much warmth and charm in her manner that all reserve was broken down at once. If I should compare her with a flower, it would be one of the old-fashioned garden variety, beautiful and modest, yet sturdy and dependable.

Dr. Edward T. Devine

Dr. Edward T. Devine of New York City, eminent author, educator, and social economist, is one of the most brilliant, interesting, and stimulating friends I have known. For over a half century he has held a high place among educators and welfare workers, and is greatly honored and respected by them for his many and great contributions in the fields of education and human welfare. He is known to many Relief Society women through his books *Normal Life, The Family and Social Work*, and *Principles of Relief*.

I first met Doctor Devine at the National Conference of Social Work in Atlantic City in 1919 when, in the Family division meeting, he became interested in some comments I had made about the Mormon Relief Society. At the close of the session he chatted with me on the great pier for an hour, and thus began a friendship which has lasted through the years. He became greatly interested in the social aspects of Mormonism and later visited Salt Lake City a

number of times. He has given lectures at both the B. Y. U. and the U. of U.

Miss Lillian Wald

I had the privilege in the summer of 1919 of meeting Miss Lillian Wald of New York City, the founder of Henry Street Settlement, an institution similar in character to Jane Addams' Hull House in Chicago, and the originator of the system of district nursing established today in most of our larger cities, and of the first city school nursing in the world.

As a young nurse, Miss Wald was led by a little child into the squalor of an east-side tenement to the bedside of a woman who was giving birth to a baby. The poverty and dirt made such a deep impression upon her that then and there she decided to devote herself to improving the conditions of the poor.

Following a convention in Atlantic City, a small group of family welfare workers from the west, upon invitation, visited Henry Street Settlement and a number of social welfare agencies in New York City.

Miss Wald received us very kindly, invited us to eat luncheon with her, and spent the greater part of the day explaining the work and background of the institution. It was a thrilling experience. Miss Wald, famous for her work, is soft-spoken and sweet-voiced and is the essence of modesty, simplicity, and kindness. She much preferred to talk about her work rather than herself.

Grace Abbott

Grace Abbott, Chief of the Children's Bureau of the Department of Labor from 1921 to 1934, was one of America's great women. I have always felt greatly honored in my personal acquaintance and intimate friendship with her. A protege of Jane Addams, she spent much of her life in human welfare work, for which she was richly endowed by nature and well fitted by training. She was a direct and forceful speaker and writer, was president of the National Conference of Social Work in 1924, and American representative on a committee created by the League of Nations for the purpose of devising standards for the protection of women and children.

My acquaintance with Miss Abbott began in 1923 when I received a letter from her expressing appreciation for some legislation I had sponsored as a member of the Utah House of Representatives that year. This was followed by a long period of work with her in the interest of maternal and child welfare.

The Relief Society, which had already looked ahead and set aside the interest on its wheat fund for maternity and child-welfare work, was not only willing but was in an excellent position to cooperate with other agencies in this important work.

Miss Abbott's first work in the Children's Bureau was the investigation of infant mortality. The latest census (1912) had shown that three hundred thousand babies under one year had died in the United States during that year. Also that there was an annual loss of 20,000 mothers, and there were indications that there had been very little improvement since that time.

During the summer of 1926, Miss Abbott telephoned me to see if I could arrange for an appointment for

her with Senator Reed Smoot who was at that time in Salt Lake City. She was worried about some problems connected with the Children's Bureau and was anxious to consult the Senator. She said she and her sister, Edith, and Miss Sophonisba Breckenridge were vacationing in Colorado, and that if I could arrange for a meeting with the Senator they would all three come to Salt Lake City and would be pleased to hold a meeting with the welfare workers here. The appointment was readily arranged for with the genial Senator, and the social workers of this city had a rare treat at a dinner meeting with these noted women as speakers. Grace Abbott has since passed on, but her sister, Edith Abbott, a great teacher and educator, was then and still is dean of the graduate School of Social Service Administration of the University of Chicago, and Miss Breckenridge, trained lawyer, brilliant and talented educator, is professor of public welfare administration in this same famous school. Following are a few brief excerpts from letters I have received from Grace Abbott which show her friendliness and appreciation:

September 4, 1926
Washington, D. C.

My dear Mrs. Lyman:

This has been a very busy week or I should have written more promptly to thank you for all your courtesies to us while we were in Salt Lake City. I had a most interesting time seeing "America's most beautiful city" . . . I am especially grateful to you for your help and interest in the Maternity and Infancy work, and for that matter, the whole welfare program of the Bureau.

Sincerely yours,
(Signed) Grace Abbott

September 17, 1928
Colorado Springs

Dear Mrs. Lyman:

Miss Lenroot forwarded your telegram. I wish I could go to Salt Lake City. I would love to see you, as there are many things I would like to talk with you about. But I am not doing any speaking this fall and winter. . . . I hope to get back to Washington early in October. . . . I hope your work goes well.

Sincerely,
(Signed) Grace Abbott

1931
Colorado Springs

Dear Mrs. Lyman:

I have been convalescing here after an illness and have thought of you and my visit to Salt Lake City as I listen to the beautiful organ at the Temple each week.

We are very grateful to you for sending Mrs. Cannon to us—she has been a great help and fitted into a difficult situation beautifully.

My best wishes for the New Year.
(Signed) Grace Abbott

The Mrs. Cannon referred to is the former Anna Laura Stohl, one of the welfare workers from the Relief Society office. Because of her outstanding ability I had no hesitancy in recommending her to Miss Abbott for a position in the Children's Bureau, and it was a great satisfaction to me that she made such an excellent record there.

In the death of Miss Abbott, the people of the United States, and particularly mothers and children, lost a great humanitarian friend. She worked intelligently and untiringly to the end that maternal and infant mortality might be reduced throughout the nation. Success crowned her efforts. Next to the giving of life is the saving of life.

Miss Kersten Hesselgren and Dr. Lydia Walstrom

While in Stockholm, Sweden, in 1938, visiting the Relief Society organizations of that mission, I had the opportunity of meeting two prominent Swedish women—national characters—Miss Kersten Hesselgren and Dr. Lydia Walstrom. This came about through the courtesy of President Gustive O. Larson, of the Swedish Mission.

It was a renewal of acquaintance with Miss Hesselgren, whom I had met before in America. She at one time had served as president of the National Council of Sweden, and at this time she was a member of the Swedish Riksdag (parliament). She received us very cordially in the lobby of the parliament building, and escorted us to the gallery where we witnessed the Riksdag in session and heard her make an impassioned speech in the Swedish language which I, of course, could not understand. The subject of the discussion was a bill providing for vacations with pay for all workers, which she later informed me passed and became a law.

After the session, Miss Hesselgren escorted us through the building, introduced us to some prominent members of the Riksdag, and chatted freely with us in perfect English on a number of pertinent subjects. She is an interesting and widely-read woman, and she is acquainted with a number of American women who are also acquaintances of mine.

Doctor Walstrom, a friend of President Larson's, also a master of English, is a well-known Swedish writer. She said she was especially pleased to see me, as she had noted by the paper that I was to be an American delegate to the jubilee meeting of the International Council to be held in a few weeks in Edinburgh, and she was anxious to discuss with me some features of the program. (President Larson was responsible for this newspaper publicity). She told me she attended the convention of the International Council when it met in Norway in 1920, and had objected vigorously to the Mormon women being permitted to take part in the proceedings. She said she had long since changed her mind. Her early attitude, she said, had been due to misinformation. We had a very interesting and profitable hour with her, discussing various Mormon beliefs and practices. She is a beautiful and charming woman, a lady in her own right, and she lives in a lovely old home.

Mary McCleod Bethune

For many years the National Association of Colored Women has belonged to the National Council of Women of the United States, and one of their greatest leaders, whom I have met many times, is Mary McCleod Bethune, who was born of Negro parents, both slaves. She is a gifted and eloquent public speaker and often moves an audience to tears when she discusses the background, handicaps and problems of her people and tells of the desires of their leaders to uplift the colored race and help them secure justice.

Mrs. Bethune is remarkable for her great accomplishments, both for herself personally and for her people. She is the founder of the Bethune Cookman Institute for colored children, and she has established a home

for delinquent Negro girls. She is active in all phases of social, educational, and moral betterment among her people. Her name appears in Ida M. Tarbell's list of fifty living American women who in her opinion have done most to advance the welfare of the United States.

Mrs. Mary Church Terrell

While living in London, I attended with Doctor Lyman the religious conference known as the World's Fellowship of Faith. He had been invited to appear on the program to discuss the subject "Mormon Beliefs." Listed among the speakers was Mrs. Mary Church Terrell, a tall, angular, dark-complexioned American woman with gray, slightly wavy hair. Her subject was racial problems and the church.

I was greatly surprised at first to learn that she is part Negro. She discussed the problems of the Negro race and made a passionate plea for justice for them.

At the reception which followed the meeting, she sought the Mormon missionaries to discuss with them some of the features of Mormonism. She told us she admired very much the Mormon people, their beliefs and standards, with which she seemed to be familiar, but she criticized the Church severely because she said she understood that it does not permit Negroes to hold the Priesthood.

She asked us for suggestions regarding the Negro question in the United States, and when asked what she thought of segregation for the Negro she flared back at once: "In such a case, where would I go? I am half white."

I met Mrs. Terrell again in 1940 at the Women's Centennial Congress in New York, where she was listed and honored with other famous women as one of the American women leaders in theology and social science. This same list included, among others, the names of Edith Abbott, dean of the School of Social Service Administration of the University of Chicago, and Sophonisba Breckenridge of the faculty of the University.

Mrs. Terrell was graduated from Oberlin College in 1884. She studied at the Sorbonne in Paris, and she also studied in Germany. She is the author of *Colored Women in a White World*, which includes an introduction by H. G. Wells.

(*To be continued*)

A WALK on an October morning brings a renewal of faith and hope. It is uplifting to arise early enough to catch the glory of the dawn, when earth is moist and the challenge of a new day strengthens the soul. Quietude is here. All autumn's beauty touches the heart: limbs stripped of their summer plumage, crumbled leaves mingling with the soil—this is the end of pageantry, but the promise of the springs that always come.

From you, October, I take a drink of courage; it will sustain me through a long, long day.—*Ruby Johnson.*

History Perpetuated by the Potter's Skill

Nellie O. Parker

Member of Relief Society General Board

THERE is a feeling of delight in being reminded of events and pleasant associations of the past. Memory seems to bring them back mellowed and glorified, and the re-living enriches life, adding joy and understanding to the present.

A friend once said, "I am never lonely or bored, although I live alone. There are so many things in my home to remind me of friends, of interesting experiences, of places I have visited, that I always have something to think about. I remember that in Venice I found this picture in a quaint little shop after having ridden in a gondola. I can still feel the romance of it. This figurine came from Rome, and there is a story with it, too. The 'old blue' Staffordshire plate came across the plains in Grandmother's metal chest. 'Old blue' is greatly coveted now, but it is for its close association with Grandmother that I treasure the plate most. "This," she said, holding up a volume of poetry, "was a birthday present from Mother, the last she ever gave me. We were all home that night and had such a wonderful time—one of the happiest of my life. I love to recall it now."

Thus, she continued to point out her mementos.

Souvenirs and mementos are usually collected for the purpose of keeping alive in one's memory an event or an experience. In the words of Emily Dickinson, "They ring memory's bell and let the thoughts run in." And as the years go by, they usually become more precious, in many cases becoming treasured heirlooms.

Commemorative plates are a favorite form of memento. They usually enshrine a great man or woman, a beloved scene, or a historic occasion. Portraying great events and epochal occasions, they make history live again.

Capitalizing upon the popular desire of people to collect and own commemorative plates, the Josiah Wedgwood and Sons, Inc., of England, well-known makers of Wedgwood pottery, recently originated and produced a set of plates of old London scenes, including Westminster Abbey, Trafalgar Square, Tower of London, etc. These plates are intended to be mementos to hand down to posterity, valued not only because they are historical symbols, but because of the hazardous conditions under which they were produced in war-torn England, and also because the proceeds from their sale was turned over to the British War Relief Society to aid the war effort. These plates will be a reminder of this tragic and significant time in world history.

The charm and atmosphere of Carvel Hall in Annapolis, Maryland, is greatly enhanced by the beautiful and historic plates in the famous old hostelry's dining rooms. One can

feel that he is living again in the time of Washington, a time of powdered wigs, lace ruffles, and strong sentiments in favor of freedom.

Many alumni associations of large universities have established commemorative plates to help their members retain the fond memories of their school days.

ON March 17, 1942, Relief Society reached a very important milestone in its history—its one-hundredth anniversary. Surely this great occasion should be perpetuated for those who come after. One hundred years of noble ideals which actuated a vast record of loving, humanitarian service and high achievement merits commemoration by enduring and impressive symbols.

A commemorative plate was chosen as a souvenir the women of the organization would greatly appreciate. There was much thought and careful consideration given to the selection of a suitable motive or subject for the plate. When *The Deseret News* discovered among its files an old zinc etching of the first meeting of Relief Society, which it reproduced in connection with one of President Amy Brown Lyman's talks, the quest ended. This was the very thing—that epochal occasion when the Prophet organized women and a great century of enlightenment and opportunity for them was ushered in!

The author of the drawing was unknown. Local artists designed a border of wheat to encircle the picture—wheat, that sustainer of life which has figured so prominently in Relief Society history and which typifies so well the nature of the Society as it works for human welfare. These artists assisted in perfecting the picture for the copper plate from which the design was transferred by the artisans to the earthenware.

Due to war conditions and restrictions, it was difficult to find a pottery company which could guarantee the making and delivery of the plates in time for the centennial anniversary. A famous overseas company saw great possibilities in the making of a Mormon historical plate and was eager to make the Relief Society commemorative plate, but the insecurity of ocean travel made the placing of a contract with them inadvisable. The Vernon Kilns of California were given the assignment and have produced a very attractive and meaningful plate.

By viewing this plate, one can imagine himself entering the room above the Prophet Joseph Smith's store with its three windows facing the street; he can feel the eager expectancy of those eighteen women who had just been organized into a society; he can follow them as they courageously launched forth into the untried fields of participation in public meetings and leadership among women. Their inexperience makes one marvel at their remarkable achievements. Their great desire to be helpful to those in need, their earnestness in working together to make better the conditions with which they were confronted, will ever be an inspiration to those who know how well they served.

This commemorative plate is a reminder of the guiding strength and God-given inspiration of the Prophet and his companions, Elders John Taylor and Willard Richards, as they

instructed the women and made their contributions to the charity fund of the Society. It prompts one to recall the womanly dignity and culture of Emma Smith as she presided, and the efficiency and fidelity of Eliza R. Snow as she made a record of the meeting.

That first meeting was a humble but important occasion. The seedling that was planted that day has grown into a great tree with far-reaching branches, whose roots are still nourished by inspiration and by the desire to help others in need and to raise human life to its highest level.

The Relief Society commemorative plate preserves for posterity the story of the organization meeting of Relief Society and creates new interest in the Society's great mission of human service. It inspires women of today to high endeavor, to be as capable, as versatile and as resourceful as those heroines of a century past.

Truly an epochal occasion is recorded and enshrined by the potter's skill; the Relief Society centennial plate is a memento which the daughters of Relief Society mothers will count among their prized possessions.

DREAMS

Mabel Jones Gabbott

I polish my pottery, yellow and blue,
Bright pieces of clay in odd shades of each hue.
The years have been long since the ancient Malays
With herbs and with roots, in crude Indian ways,
Were molding and painting such jars all by hand
And letting them dry on the hot southern sand.

Today in the factories polished and fine,
Are thousand of plates and cups made just like mine,
But I love the beauty of each tinted piece.
The romance of pottery never will cease
For me, for I see in each bright colored hue
The dream, ages old, of some potter come true.

The Development of New Leaders

DURING periods of economic depression, epidemic, war, or other abnormal conditions, the regular way of conducting one's affairs is usually interferred with. Patterns of living, methods of procedure, standards that have been laboriously established, feel the impact of these unwonted circumstances, and individuals are left confused, discouraged, and often at a loss to know how best to proceed. New ways of accomplishing one's purposes must be worked out, and this is usually fraught with fear and anxiety. We are all so constituted that we like the established way of doing. We prefer the familiar, the tried and tested road, to the new and untried, and so we cry against those things which make us find a new way, often looking with disfavor upon the new and condemning it without giving due consideration to its merit.

Among the many new situations brought about by the present war, and one which will be felt in our Relief Society organizations, is that of women going to work in defense industries.

A recent issue of a popular magazine states: "Today factories all over the United States are putting women on assembly lines . . . with more than 900,000 of them now working in war industries." Since little more than a year ago, "the number of men leaving for military service has trebled. That means 3 times as many jobs are being dished out to women. That means that for every 5 men who leave, only 1 new man is hired; the other four replacements are women."

The flow of women into industry will rob Relief Society of many capable officers and class leaders. Societies in defense areas will be particularly affected. One ward Relief Society president reports that five class leaders have resigned because of accepting employment. A stake president reports that one of the most pronounced problems of the stake is the officering of the ward organizations due to the fact that so many women are now working. These are but representative of the situation in a number of wards and stakes.

This is a disheartening situation but it is one which can be adequately met if those responsible for the welfare of Relief Society will courageously strike out upon a new path and make use of new and heretofore untried material.

In practically every local organization are women with ability—developed and potential—who, if properly appealed to, may be drawn into service. Some of them may be backward women who prefer to let their more experienced or more confident sisters take the lead, but if they can be made to feel that they are genuinely needed, they will usually respond and render excellent service.

The new members who were enrolled during the recent membership building program offer a fertile field for the selection of leaders. Many of these women are very capable and if given responsibility will fill positions of trust creditably. If no re

sponsibility is given them, some may lose interest in the Society and even drop out. Activity is a law of life.

One of the functions of Church auxiliaries is to provide opportunity for leadership growth. Relief Society offers an ideal situation for this: Relief Society members are sympathetic and understanding. They are deeply appreciative of effort. They are willing to help one another succeed. They are disposed to be patient with those who are learning. They are inclined to be free from severity in judging the work of one who is striving to serve. They are genuinely anxious to see their sisters succeed.

The present disturbing situation in our Society brought about by so many women working presents an opportunity for us to center upon one of our important responsibilities —the development of new leadership strength.

The challenge is for those responsible for the success of the work of the Society to be alert to the abilities of all the members; to learn of their interests and qualifications through observation, through intimate conversations with the women themselves, and through inquiring about them.

This is a time for intelligent careful planning, for consideration of foundations on which good building may be done later. We should not be defeated by the problems of the day, but should push through the annoying difficulties to the larger fields of opportunity and success. "Wind and storm but strengthen a growing tree."—*B. S. S.*

"Happenings" to be Discontinued

IT is with sincere regret that the *Magazine* announces the discontinuance of "Happenings," due to the death of Annie Wells Cannon, author of the page. First appearing in the July 1931 issue of the *Magazine*, and continuing monthly since that date, "Happenings" has been one of the *Magazine*'s most popular pages.

Introduced by a poetic verse appropriate for the month, composed by Mrs. Cannon, the page has contained items of current interest about noted women. Attention has been called to the latest books by women. Birthday fetes and other occasions honoring Latter-day Saint women, particularly those of advanced age, have been recognized, as have the deaths of outstanding Latter-day Saint women. Mrs. Cannon's occasional comments on world conditions or events reported in the column have been particularly apropos.

In addition to "Happenings" Mrs. Cannon has contributed choice poetry and many excellent articles to the *Magazine*. Her knowledge of Relief Society work due to her many years of active service in the Society, her familiarity with Relief Society history, her acquaintance with Relief Society leaders, and her rare literary gift have made her articles interesting and of inestimable value.

From June 1905 until February 1914, Mrs. Cannon was associate editor of the *Woman's Exponent*, forerunner of *The Relief Society Magazine*. Her literary works, both prose and poetry will be sincerely missed by *The Relief Society Magazine* readers.

Notes TO THE FIELD

ORGANIZATIONS

Since the last report, presented at general conference of Relief Society, October 1941

Stake or Mission	*Formerly Part of*	*Appointed President*	*Date*
Stakes			
Farr West	North Weber	Nellie W. Neal	January 18, 1942
Humboldt	Reno, Nevada, and Mt. Ogden	Sarah C. Martin	July 26, 1942
Lake View	Weber	Fern B. Fowers	March 22, 1942
Mt. Jordan	East Jordan	Minnie Ballard	June 14, 1942
South Ogden	Mt. Ogden	Olive M. Christiansen	December 7, 1941
Missions			
Northern Calif.	California Mission	Mary S. Ellsworth	January 2, 1942

REORGANIZATIONS

Since the last report, presented at general conference of Relief Society, October 1941

Stake or Mission	*Released*	*Appointed President*	*Date*
Stakes			
Bear Lake	Veda Shepherd	Amy M. Athay	May 17, 1942
Benson	Lulu E. Johnson	Leona McCarrey	July 12, 1942
Box Elder	Grace V. Price	Josie J. Jeppson	July 12, 1942
Cottonwood	Lyle M. Berry	Florence H. Bennion	July 13, 1942
Moroni	Elillian Ivory	Leona Irons	August 2, 1942
New York	Eva F. Driggs	Eva Haglund	May 17, 1942
North Weber	Nellie W. Neal	Melva O. Stratford	March 29, 1942
Oakland	Anna L. Ellsworth	Ruth Savage Hilton	May 31, 1942
Roosevelt	Elsie M. Taylor	Margaret Wiscombe	April 26, 1942
South Sanpete	Clarice B. Tuttle	Anna S. Rasmuson	August 16, 1942
St. Joseph	Ella T. Lee	Wilda Merrill	June 21, 1942
Summit	Katherine M. Judd	Mary E. Wright	November 16, 194
Zion Park	Josephine Sandberg	Inez Burgener	June 6, 1942
Missions			
Argentine	Corraine S. Williams	Kate Barker	August 1, 1942
Brazilian	Amelia W. Bowers	Ada P. Seegmiller	February 25, 1942
Hawaiian	Armada B. Cox	Eldred L. Waldron	July 1, 1942
Mexican	Vera P. Anderson	Mary B. Done Pierce	August 13, 1942
New England	Valeria D. Young	Bertha S. Reeder	December 12, 194
Northwestern Sts.	Florence G. Smith	Edna H. Bennion	January 14, 1942

NEW RADIO SERIES—"DRAMATIZATIONS FROM THE LIVING BIBLE"

THE General Board highly recommends the new series of radio programs "Dramatiza tions from the Living Bible" scheduled to begin October 16, 1942. This progra will be broadcast from station KSL at Salt Lake City each Friday evening from 7 to 7:3 p.m. Mountain Wartime, an hour when, it is hoped, most members of the family ca listen together. This series will continue for fifty-two weeks—one full year.

Incorporated in these half-hour dramatizations is some of the world's finest musi majestic choral renditions of anthems centuries old when Christ was born. Recordin of these programs will be available for the use of stakes and wards, details of which wi be published later.

Rationing

Note: The following information with respect to rationing, obtained from Justin C. Stewart, State Consumer Relations Officer, Office of Price Administration, will be found of interest to Relief Society women:

THE basic idea of rationing is not new to Mormons, and indeed in one form or another was carried on by American pioneers generally. Essentially, rationing means simply that where a limited supply of a given commodity exists, all shall share equally. Thus all people share on a democratic and equitable basis in the sacrifices imposed on the civilians of a country engaged in total war.

Most citizens deem it a privilege to make this small contribution, this small sacrifice, to help their country at war, especially when they remember that some of their countrymen are making the supreme sacrifice to protect the security of their homes and the freedom they hold so dear.

While the idea of sharing with our neighbors is not new to America, official rationing programs developed and conducted by the Government for the 132 million people in this country are new. Literally thousands of people must be recruited and trained to handle the job. Fortunately for all of us, this is done almost entirely by volunteers. For example, when the registration for the basic sugar ration was undertaken, some 9,000 school superintendents throughout the United States with their boards of education contributed their time and money. They recruited many thousands of teachers to assist in the job. The members of the thousands of local war price and rationing boards likewise are volunteers, except for paid secretaries to assist the larger boards.

The whole problem of rationing is complicated by the fact that several different methods must be used for the rationing of different commodities. This is illustrated by two commodities we are now rationing, sugar and automobiles. Sugar is used almost universally. The problem of determining how much should be allowed to any one person is merely a problem in arithmetic. The anticipated supply is simply divided by the number of individual and industrial consumers, and the quotient is the amount allowed. Automobiles, on the other hand, never were used by everyone. This, coupled with the fact that the shortage of cars is so severe, makes it a problem not of simple division, but rather of classifying all users of automobiles and allotting cars only to those most essential to public health, welfare, and the war effort.

The English system of rationing clothing illustrates still a third method. In this instance, a group of related items must be considered at once. For while it is true that all people use clothing, there is no single article that is used by everyone. For example, office workers would have little or no use for overalls. Accordingly, the English ration clothing by issuing a book of coupons. Then each item of clothing is given a ration point value. For example, a pair of man's socks might have a value of two ration points, while a man's suit might have a value of forty

(*Continued on page 741*)

The Mormon Handicraft Gift Shop

Lucile Wallace Wolf

Who can find a virtuous woman? for her price is far above rubies.
She seeketh wool, and flax, and worketh willingly with her hands.
She is like the merchants' ships; she bringeth her food from afar.
She layeth her hands to the spindle, and her hands hold the distaff.
She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy.
She is not afraid of the snow for her household: for all her household are clothed with scarlet.
She maketh herself coverings of tapestry; her clothing is silk and purple.
She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.
Strength and honour are her clothing; and she shall rejoice in time to come.
She openeth her mouth with wisdom; and in her tongue is the law of kindness.
She looketh well to the ways of her household, and eateth not the bread of idleness.
Her children arise up, and call her blessed; her husband also, and he praiseth her.

(Proverbs, Chapter 31:10-38.)

HANDICRAFT to the Pioneer woman meant not only the creating of things beautiful, but also the creating of needed materials and articles for daily living.

As she settled in the West and established a permanent home, she produced with her own hands unusual quilts, counterpanes, curtains, hand-hooked and braided rugs, carpets, even painted and embroidered pictures to adorn the plain walls, utilizing the means available to make for her family a home of beauty and culture.

These wonderful women wove the materials that clothed their families, often exchanging this for other needed goods made by fellow craftsmen.

Many of these women, converts to the Church, did beautiful weaving, which they had learned in the Old World. As the silk industry was developed in the Valley, lovely ribbons, and silk yardage were made. These Pioneer women, resting from the strain of a hard day's work, found comfort in creating a piece of beautiful lace for a baby's dress or for a dainty collar, for a frill to pin at the neck, or for trimming for an otherwise plain sheet or pillowcase to be treasured and used in time of illness or for the special guest. Most of us remember our grandmother's or great-grandmother's lovely bits of lace, crocheted, knitted, netted, or hand loomed.

Many wonderful samples of Pioneer handwork are left for us today and we marvel at the skill and artistry involved. One of the loveliest quilts the Mormon Handicraft Shop has had, was made by a woman eighty-four years old, who pieced the beautiful flower-basket design and then added to each basket appliqued garden flowers in original design.

Beautiful handwork was the delight of the Mormon Pioneer woman. Appreciation for beautiful handwork is the heritage that has made the Mormon Handicraft Shop possible.

IN the summer of 1937, at a time of stress when family income needed to be augmented, the Relief Society General Board opened the very unusual Shop. The purpose of the Shop was to encourage the making of fine handiwork, to preserve the

skills practiced by our Pioneer women, and to afford opportunity for supplementing family incomes through the sale of the beautiful articles made.

The Shop was first located on the second floor of the Bureau of Information on Temple Square, but was later moved to its present location at 21 West Temple Street—a splendid location for tourist trade.

Articles accepted for sale in the Mormon Handicraft Shop must meet the highest standards of workmanship. Material must be good and colors correct. Persons wishing to send their work to the Shop pay a small annual membership fee. Ward and stake Relief Society organizations are encouraged to hold membership in the Shop, which entitles members of the organization to enter work without taking out an individual membership, provided their work meets the requirements of the Shop.

Persons participating in the Shop range in age from twelve to eighty-six years of age. An eighty-six-year-old woman provides beautiful knitted lace which trims a pillowcase and sheet set.

Because the membership of the Church is made up of people from many lands, there is great variety and diversity of talent found in the articles in the Shop. The use of motifs that are characteristic of the State of Utah and of the Church is encouraged: the sego lily, the state flower; the beehive, the state symbol; the state protected seagull; the famous Mormon Tabernacle; the covered wagon, etc.

Among the many interesting articles to be found in the Shop are the Mormon Pioneer dolls, which are sent to doll collectors all over the United States. Since September 1938 over 3000 dolls have been sent to doll collectors. These handmade dolls are eight inches tall and are dressed in characteristic pioneer costumes of 1847. They are named good old pioneer names: "Aunt Susan" in her little print dress and sunbonnet; "Aunt Sara" with her little shoulder shawl and knitting a stocking; "Aunt Mary" holding a baby with its long white dress and little white bonnet; "Uncle Silas" in characteristic costume; then, "Aunt Susan" and "Uncle Silas" dressed in "Sunday best."

For the Relief Society centennial a special group of dolls was created to represent the Prophet Joseph Smith, Elders Willard Richards and John Taylor, and the eighteen women present at the organization meeting of Relief Society.

Another item that is becoming quite famous is the attractive tea-towel set that comes from Nampa, Idaho; and the infants' dresses from Heber City are exquisite.

Back of the exquisite handwork of the Shop are many fascinating human-interest stories; for example, an invalid with a serious heart ailment makes the little felt articles that sell as fast as she can produce them. Another woman suffering so with arthritis that she must use a wheel chair makes the lovely crochet doilies with beads crocheted into the designs, and with the money received from her work she buys war bonds.

Ever so many women in their seventies receive a check each month for the articles they supply.

THROUGH the Mormon Handicraft Shop many family incomes have been increased, and real missionary work is taking place. The hundreds of visitors coming to the Shop take away with them or send to their friends the beautiful articles made by Mormon women. They are delighted with the fine workmanship and the reasonable prices—articles ranging from twenty-five cents up. Lovely quilts and other handmade articles are being sent all over the United States. A woman of prominence recently purchased three lovely quilts for her country home in Alabama where she has all early-American furnishings. A famous singer who recently visited Salt Lake bought three beautiful quilts, an each time a certain famous concer pianist comes to Salt Lake City h visits the Shop and makes a numbe of purchases.

Men in the service of our coun try visit the Shop daily, finding ther appropriate gifts for their loved one at home.

At the present time the Shop preparing for Christmas, and unusu al and beautiful articles are beim added to the stock daily.

Mormon Handicraft Shop is fu filling the purposes for which it wa established and merits the interes and support of Relief Societ women.

FROM THIS TO DUSK

Ruby Johnson

It is half-past sunset.
Swift from the cares of day
I come to drink of this—
The prelude to a summer night.
I lie in deep damp grass.
Along the sky line wispy pinks
Sift through gray cloud-fluff,
And soft dust flakes,
Borne by the first sweet breeze of evening,
Settle on my bed of grass.
Above me the gnarled old boxelders
Lean low and bend from path to road,
Their shadows tagging as they sway,
Their red bugs scuttling up-limb to seek a dark safety.

How magically you change to dusk,
You twilight with your lingerings of light
And clouds touched with mother-of-pearl!
Yes, I can trace your beginning,
But not your ending.
Just as Summer's warm breath
Cools gradually to Fall,
So you go quietly to meet the dawn.
I hope that I, now young,
May wear my aging years with grace
And sweet dignity.
May I walk nobly to meet death—
Just as you, before my rested eyes,
Meet, in beauty, the deep dusk—and night.

Little Memories That Sweeten Life

Lella Marler Hoggan

I love old roads that lure my feet along the way of quiet streams
With rustic spans where I may pause and weave a golden web of dreams.

—*Grace Ingles Frost*

MEMORY is one of the choice gifts of life. We may lift ourselves from the strenuous cares of everyday or even from the depths of sorrow and despair on the golden wings of memory.

Whatever strength of character we may manifest, whatever physical or intellectural powers we may possess, they are ours because of what has gone before. The past is rich in memories of wholesome experiences and delightful adventures. There is a wealth of truth and beauty, of love and laughter stowed away in our dreams of yesterday. And because no life is patterned all in golden gladness, we shall also find among the relics of the past, failures and losses, disappointments and broken dreams.

Day after day as the swift moments fall
We are hanging pictures on Memory's wall.
The painter is ready, and dark or fair,
Our thoughts and acts are pictured there.

—*Selected*

It has been said that there are persons who lock the door to the Gallery of the Past and throw the key away. They tell us that it only makes them morbid and melancholy to remember what has gone before. Such persons do not realize what they are withholding from themselves. The past is one of our greatest teachers. We can make of it a friendly, genial companion if we will but learn to manage our memories.

Let us be assured that it is possible, in a measure, to choose which pictures we shall hang on the walls of memory and which ones we shall view from day to day. What we put into the Gallery of the Past and what we later take out, is largely a matter of choice.

We are forever confronted with the necessity of determining what constitutes life's values. We must choose what we shall leave or take, what we shall cherish or discard. Why should we not also choose from the past that which shall yield us the most in true values. Why should we loiter in the shadows when it is just as easy to rise to the sunlit heights? There is no reason for recalling past failures and disappointments in preference to remembering glad surprises and generous blessings.

Let us learn to enjoy the past. Let us think of it as a great storehouse of treasure from which we may draw according to our needs. And let us use care and judgment in our selection of what shall be stored away for future use.

LONG ago a rare motto was found upon a sundial in Italy—"I mark only the shining hours." How much more delightful the journey of life

could be made for each of us if we would learn to do that very thing, "mark only the shining hours."

Should sorrow or tragedy come into the home, if we will hedge it round about with comforting, sustaining words and actions, then, by the law of association, the memory of these kindly deeds will accompany the remembrance of the heartache whenever it comes to mind.

A young girl said she always remembered with pleasure a certain painful illness she once experienced, because each day during her illness a friend had played soft, sweet music in the room next to her own.

Instead of grieving hopelessly over the loss of a loved one, is it not possible to recall their noble characteristics, rejoice in them, and try to lift our own life to a higher plane of action? "The only way I can show my appreciation of my brave, sweet mother," said Helen, "is to try to be to my children what she has been to me."

"Harold would not want me to go about in sackcloth and ashes," asserted Mary. "Even though he is dead, he is still my husband, and he expects me to bravely carry on the beautiful work we have begun together." The memory of a happy life sustained her in her loss.

"I never think of the time when Benny was lost," said Elaine, "without feeling a little thrill of joy, because of the prayer we offered as we all knelt around Aunt Alice's chair, and because of the miraculous manner in which Benny was later restored to us."

There is a fable that is good to remember of two buckets which were used for drawing water from a deep, cool well.

"Dear me!" complained the first bucket," no matter how full I am when I come up, I always go back empty."

"Well, well," replied the second bucket, "I was just thinking that no matter how empty I am when I go down, I always come up full."

Sometimes we get a false view of life and emphasize thoughts that when later recalled will bring only bitterness and regret. If we make a definite effort to record things that are good to remember, things that will later bring joy and satisfaction to the soul, we shall be able to recall them at will through the years. And if we ignore the regrettable happenings, time will eventually wash them off the slate. There are many ways of securing the thoughts which we desire to make permanently ours: We can keep a little book of "Happy Memories." We can make a scroll of "Prayers." We can gather a collection of "Choice Poems" and "Favorite Hymns." And we can make a scrapbook of "Fun and Folly" for the gray hours when our enthusiasm runs low. These are a few of the many ways we can secure the glad memories that will sweeten life and hold us to the fulfillment of our dreams.

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes From the Field" appear n the *Magazine* for June 1942, page 420.

RELIEF SOCIETY CENTENNIAL OBSERVANCES

daho Stake (Bancroft, Idaho)

THE Kelly-Toponce Ward Relief Society, of which Elva A. Call is resident, submitted the following vell-written account of its centen- ial party successfully held on March 17 despite unfavorable con- litions, including sickness, bad veather, bad roads, and the sudden leath of one of the members on the norning of the anniversary:

"A beautiful and chaste woman is he workmanship of God, the true lory of angels, the rare miracle of arth, and the sole wonder of the vorld."—*Hermes.*

"Basing our centennial program pon this thought the Kelly-To- once Relief Society depicted the ives of the eight general presidents f the Relief Society of the Church nd the five presidents of the Kelly- Toponce Relief Society. Our presi- ent gave a short, inspirational talk n 'The Gains and Benefits of Re- ief Society.' Two readers, one lressed in old-fashioned costume, he other modern, read a very brief istory of all the general presidents f the Church. Women carefully hosen to represent the physical nake-up of each president and ap- ropriately dressed for the character epresented, came to the stand and were seated in a semicircle. The ceremony was very impressive, and the history and progress of the Relief Society was brought out in this way. The poem 'Songs of the Pioneers' was read, and two verses of each song mentioned in the poem were sung by a Relief Society chorus.

"We then honored our own beloved presidents with brief talks on their lives, stressing some of the fine things they had contributed to the lives of the people and to the advancement of our own Relief Society. The bishop gave a tribute to the Society, and the centennial prize poem, 'Brave Privileged Feet,' was read, after which the Relief Society sang 'A Hundred Thousand Strong.' After the benediction the sisters served refreshments."

This Society gave a Relief Society pin to five retiring officers, the presentation being made by the bishop.

Pasadena Stake
(Pasadena, California)

THE Montebello Ward Relief Society, of which Agnes Heath is president, held its centennial tree-planting service on March 22, 1942 at noon. The program was as follows:

Singing by the congregation, "America The Beautiful"

PLANTING CENTENNIAL TREE, MONTEBELLO WARD, PASADENA STAKE
President Agnes Heath in print dress at right

A history of the ward Relief Society and a record of the tree-planting are preserved in a compartment in the cement in which the tree marker was set.

Welcome by the Relief Society president
Reading, "Prayer of the Forest"
Vocal trio, "Trees"
Audition of the centennial phonograph record sent by the General Board
Tree planting and dedication of the tree

Accompanying is a picture of the tree planting. The General Board commends this ward for the complete historical material prepared by it, copies of which were preserved in a unique manner. An excellent summarized history of this four-year-old ward Relief Society signed by all officers, special workers, and class leaders, a list of all member of the Society as of March 17, 1942 a copy of the program, a shorthand transcription of the beautiful and fitting dedicatory prayer for the centennial tree by Bishop Herbert J Bingham, and snapshots of the tree planting service and of the congregation in attendance were sealed in a compartment attached and cemented in with the bronze marker for the centennial tree.

San Fernando Stake
(Los Angeles, California)

THE following report of the flourishing Elysian Park Ward Relief Society was submitted by Anne Aardema, ward reporter, and Bishop William E. Lund:

"The Relief Society of the Elysian Park Ward of San Fernando Stake in Los Angeles, California, is growing by leaps and bounds. In our quest for new members, we have had the thrill of doubling our membership. We have placed *The Relief Society Magazine* in three times as many homes as in the previous year.

"Our president, Jennie Harris, and her counselors Zelda Shipley and Olive St. John are the inspiration under which the drive for membership has flourished.

"Our classes have been very interesting and helpful. We found the class on family life helped us personally to iron out many problems. In this time of crises the lessons on home management are of vital importance to every woman in the Church. The literature and theology lessons have broadened our vision and given us a new desire

better live our religion.

"To celebrate our birthday of one hundred years, we held a ward party. Several hundred people attended. The Relief Society planted and dedicated a beautiful fir tree in honor of the occasion. The service was held at twilight and was very impressive. We are inclosing a picture of the tree service.

"We love this work. We sincerely hope every woman in the Church will attend her Relief Society and enjoy the blessings obtained from it."

Los Angeles Stake (California)

CLARA W. ARMSTRONG, secretary-treasurer of Hollywood Ward Relief Society, sent the following comprehensive account of the observance of the centennial in this ward:

"In commemoration of the centennial of the Relief Society, the Hollywood Ward held a celebration on Tuesday morning, March 17, 1942.

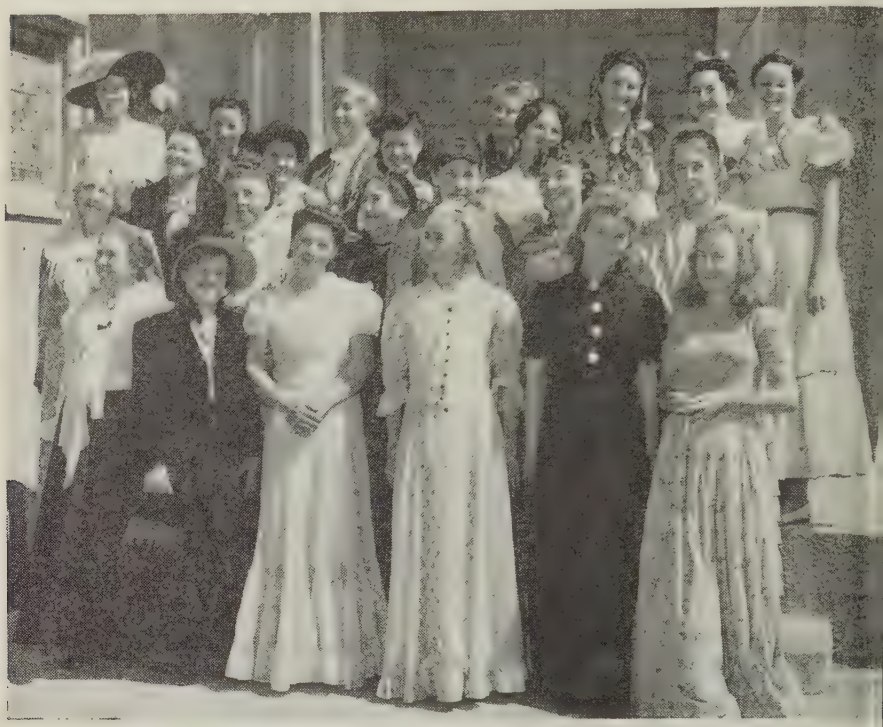
"President Geneva Cooper presided and announced the program. She welcomed all present, among whom were four stake officers and Bishop Raymond Kirkham. She gave a brief outline of the organization of the Hollywood Ward Relief Society in June 1922, and of its work and progress.

"After the invocation by Geneva Dunn, former secretary, we were happy to hear by transcription greetings from President Heber J. Grant and President Amy Brown Lyman.

"A play of pioneer days in three scenes under the direction of Reta

PLANTING CENTENNIAL TREE, ELYSIAN PARK WARD OF SAN FERNANDO STAKE
In the picture are former Bishop John J. Mollinet, present Bishop William E. Lund, and Relief Society president, Jennie Harris.

SINGING MOTHERS OF HOLLYWOOD WARD, LOS ANGELES STAKE
In costumes in which they sang cantata, "Messengers of Mercy" on March 17, 1942.



RELIEF SOCIETY OF WILSHIRE WARD, LOS ANGELES STAKE
In the patio of the Los Angeles Stake House near the spot where the centennial tree was planted, March 17, 1942.

Watkins, with narration by Mona Kirkham, was presented in connection with the cantata 'Messengers of Mercy' by the Singing Mothers under the direction of Chorister Dorothy Winters. The three sections of the cantata, 'The Call,' 'The Message,' and 'The Challenge' were given, respectively, at the close of each of the three scenes of the play. Soloists were Agnes Thorup and Karma Thompson, sopranos, and Arvonia Jones, contralto. All who took part wore old-fashioned costumes, as shown in the accompanying picture.

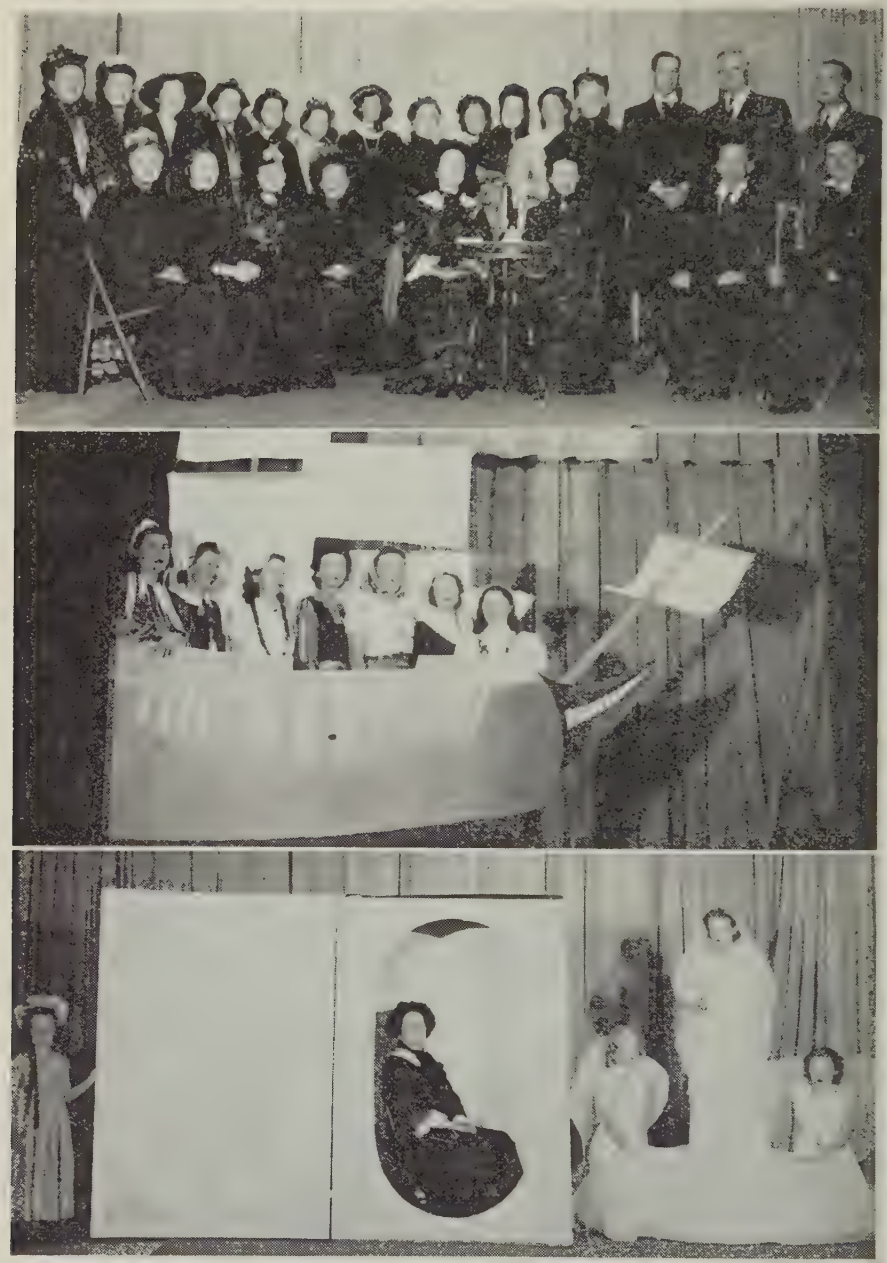
"After the benediction by Catherine Webb, all gathered outside the chapel for the tree-planting ceremony. This opened with the singing of 'The Spirit of God Like a Fire is Burning' led by Mary Rex, stake chorister. Bishop Raymond Kirkham gave the dedicatory speech after which he planted the tree, an Italian Cyprus. A bronze marker with the inscription 'Relief Society Centennial Tree—1942' had been placed nearby. President Geneva Cooper read the names of past and present officers of the Hollywood Ward Relief Society. Those who were present, including the stake officers, responded to her request to place a shovelful of earth around the tree.

"The dedicatory prayer was given by Beulah McAllister, first counselor of Los Angeles Stake.

"A delicious buffet luncheon was served in the recreation room. A large cake decorated in blue and

RELIEF SOCIETY CENTENNIAL TREE PLANTING IN WASHINGTON STAKE, WASHINGTON, D. C.

The shovel is held by Elizabeth G. Hales, president, and her counselors, Marjorie B. Cottam and Pearl Hale Goodsell, and Secretary-Treasurer Mary C. Waldron await their turn at the shovel. The tree is supported by presidents of the six local Relief Societies in this stake—Fairview Ward, Mollie Moats Stoops; Baltimore Ward, Cleopha M. Perry; Capitol Ward, Ethel L. Neeley; Arlington Ward, Annie C. Burton; Chevy Chase Ward, Anna Laura S. Cannon; and Washington Ward, Eleanor M. Farr. The women in long dresses participated in the centennial pageant, March 17, 1942.



SCENES FROM MOUNT GRAHAM STAKE RELIEF SOCIETY PAGEANT
Presented February 28, 1942.
Top: Organization of Relief Society; center, The Choice Land; bottom, The Album.

SINGING MOTHERS OF MOUNT GRAHAM STAKE WHO SANG AT CENTENNIAL PAGEANT

At center front (wearing corsages) are stake Relief Society president Erma Stewart, chorister Leona Lines, and organist Levene Ferrin.

yellow with the inscription 'Relief Society Centennial 1942' made an attractive centerpiece. The Hollywood Ward choir sent an exquisite basket of flowers for the occasion.

"One hundred and twenty-five were present to enjoy the celebration which was an event long to be remembered."

Mount Graham Stake
(Safford, Arizona)

THE Relief Society centennial was observed in this stake by a stake celebration on February 28 held at the time of the stake quarterly conference. Erma M. Stewart, stake president of Relief Society, and Clare K. Claridge, stake secretary, sent the following report:

"On the afternoon of February 28 we held our tree-planting ceremonial. We planted a Himalayan Pine on the grounds of the Roosevelt Park. The reason that we planted this tree in this community park was that we have no definite stake house, but use the Safford and Layton Ward chapels for stake purposes. As these ward Societies were planting their trees on these grounds, we thought it might be a nice public gesture to plant our tree in this community park.

"At our ceremonial two members of the stake presidency were present, President Spencer Kimball who gave a talk and First Counselor J. Harold Mitchell who offered the dedicatory prayer. A member of the American Legion, who has charge of the park, accepted the tree for the community following its presentation by the stake Relief Society president. All present helped to cover the roots with dirt.

"We are enclosing pictures taken of our pageant which was presented Saturday evening, February 28, and a copy of the song, 'Oh Blessed is the Land,' composed by our stake chorister, Leona Lines, which opened the second scene of the pageant."

The Mount Graham Stake Relief Society centennial pageant was in three parts: (1) Organization of Relief Society, (2) The Choice Land,

OFFICERS OF SEVENTH WARD RELIEF SOCIETY, LOGAN STAKE, AROUND SERVING TABLE AT CENTENNIAL CELEBRATION

Left to right, seated—Elizabeth Stewart, activity director; Jennie McBride, organist; Mar M. Larsen, first counselor; Laura A. Watkins, president; Alice W. Skanchy, second coun selor; Luella R. Lear, secretary; Mary Bjorkman, home topic leader; Irene T. Fletcher activity director; standing—Gladys McPhee, visiting teachers' message leader; Margaro LeRoy, librarian; Ragnhild Broberg, chorister; Aletta Sorenson, work director; Conni Raymond, theology leader; Ina Carlson, social science leader; Ella C. Richards, Magazin representative; Evelyn Hansen, organist. March 17, 1942.

RELIEF SOCIETY OF FAIRMOUNT WARD, SAN DIEGO STAKE, TAKEN AT CENTENNIAL CELEBRATION

This ward Relief Society was honored on this occasion by the presence of Stake Presiden Wallace Johnson and Bishop John Morse. Alberta Morse is president of this ward Relief Society.

PAINTING OF FIRST MEETING OF RELIEF SOCIETY WHICH HANGS IN RELIEF SOCIETY ROOM OF LOGAN SEVENTH WARD, LOGAN STAKE
Photographed with the picture are the executive officers of the Seventh Ward Relief Society—left to right, Luella R. Lear, secretary; Alice W. Skanchy, second counselor; Laura A. Watkins, president; Mary M. Larsen, first counselor; and the artist, Irene T. Fletcher, who painted the mural.

(3) The Album. Accompanying are pictures representative of the three scenes and also the chorus of Singing Mothers which participated in the pageant under the direction of Chorister Leona Lines assisted by Organist Levene Ferrin.

Logan Stake (Logan, Utah)

THE Logan Seventh Ward Relief Society celebrated the centennial on March 17 with a program consisting of several features. First, was the presentation of the cantata, "Resurrection Morning," by the Singing Mothers under the direction of Ragnhild Broberg. The general presidents of Relief Society and the past presidents of the Seventh Ward Relief Society were honored at a candlelighting ceremony. A dance and floor show followed, and refreshments were served to the 300 guests in attendance. All decorations were in Relief Society colors.

The Seventh Ward Relief Society is the proud possessor of a large mural, measuring three and one-half feet by seven feet, which hangs in the Relief Society room, and is believed to be the only one of its kind. This picture was painted by Irene T. Fletcher, a talented member of the Seventh Ward Relief Society who has a large family and is one of the activity directors for the monthly work meeting of Relief Society. This mural depicts the organization meeting of Relief Society in Nauvoo, March 17, 1842. A reproduction of the painting appears in the accompanying picture which also shows the executive officers of the Seventh Ward Relief Society and the artist.

Theology and Testimony

Articles of Faith, by James E. Talmage

Chapter 12

Spiritual Gifts

(Tuesday, January 5, 1943)

Condensation of Chapter 12 of *Articles of Faith, by Talmage*

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

Spiritual Gifts Characteristic of the Church

It is characteristic of the ways of God that he manifests His power by the bestowal of a variety of enabling graces, which are properly called gifts of the spirit. Whenever the power of Priesthood has operated through an organized Church on the earth, the members have been strengthened in their faith and otherwise blessed by the possession of spiritual gifts. The existence of these spiritual powers is one of the essential characteristics of the Church; where they are not, the Priesthood of God does not operate.

. . . And behold I (Mormon) say unto you he (God) changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles. And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. (Mormon 9:19-20; see also Moroni 7:35-37)

Nature of Spiritual Gifts

The gifts here spoken of are essentially endowments of power and authority, through which the purposes of God are accomplished. These gifts have been promised by the Lord unto those who believe on His name, and are to follow obedience to the requirements of the Gospel ". . . and that ye may not be deceived seek ye earnestly the best gifts always remembering for what they are given; For verily I say unto you they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; . . ." (Doctrine and Covenants 46:8-9)

Miracles are commonly regarded as occurrences in opposition to the laws of nature. Such a conception is erroneous, for the laws of nature are inviolable. All miracles are accomplished through the operation of the laws of nature, which are the laws of God. (See *Jesus The Christ*

"Miracles," pp. 147, 151)

Any enumeration of the Gifts of the Spirit cannot be made complete by man, yet the more common have been specified by inspired writers and by the word of revelation. (Doctrine and Covenants 46:13-33) Mentioned among these are: the gift of tongues and interpretation, the gift of healing, visions, dreams, the gift of prophecy, and revelation.

For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby. . . . And all these gifts come from God, for the benefit of the children of God. (Doctrine and Covenants 46:11-12, 26)

The Testimony of Miracles

Since scriptures aver that spiritual powers of the baser sort have wrought miracles, to be valid as a testimony of truth, miracles must be wrought in the name of Jesus Christ, and to His honor in furtherance of the plan of salvation.

Imitations of Spiritual Gifts

Satan has shown himself to be a skilful imitator (see Exodus 7, 8 for the miracles of the magicians of Egypt). The development of the healing gift in the Church today is imitated by the varied faith cures and their numerous modifications.

Spiritual Gifts in the Church Today

The Latter-day Saints claim to possess within the Church all the sign-gifts promised as the heritage of the believer.

And ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with.

And ye must practice virtue and holiness before me continually. Even so. Amen. (Doctrine and Covenants 46:32, 33)

LESSON PLAN

Article 7—"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

Lesson Aims:

1. To heighten one's appreciation of the spiritual gifts bestowed by the Father upon His children.
2. To acquire an intense desire to live in such a way that some of these spiritual gifts will be granted to each.

(The above aims should be thoroughly understood by each member of the class as well as by the class leader. The lesson should be studied and taught with a view toward having each member try to aid in their accomplishment, so far as his own appreciation and his own desires are concerned. The teaching aids for this lesson, from the presentation of the aims to the final question, are intended to assist in an accomplishment of these objectives for each individual in the class. The class leader might have the aims written on a blackboard before the class, and either read them herself to the class or have a member read them. Comments from the class may be asked for, in order that the leaders may see if they are thoroughly understood by all.)

Introduction

(The following introduction should be "lectured"—not read—to the class in an interesting but informal manner by the class leader. She may supplement it with similar material, or her own comments, if she so desires.)

Such things as visions, miracles, and prophecy are and always have been characteristics of the true church, and they are given to those

who are faithful and who seek diligently after spiritual guidance and knowledge. Seldom are they given indiscriminately to those who cannot honestly and effectively abide such a gift. Even though it is promised that in the latter days God's Spirit shall be poured out upon all flesh, yet the direct recipients of His Spirit will be those who are faithful and persistent in the proper use of their intelligence, because it is the laws of faith and industry upon which such blessings are predicated. The admonition that "Faith without works is dead" also is pertinent to this situation.

"Today many persons think of the flying of the airplane, the transmission of speech by radio, and especially the seeing of persons by television as being truly miraculous. Sometimes the word is applied to that which is thought to be natural in every way but yet is understood by the person speaking." However, Dr. James E. Talmage in *Jesus the Christ* says: "We arbitrarily classify as miracles only such phenomena as are unusual, special, transitory, o wrought by an agency beyond mani control."

As members of a church which ha adopted as one of its Articles o Faith, a belief in the gifts of vision prophecy, healing, et cetera, it especially fitting that each membe appreciate such gifts, and so desire t be the possessor of some of them tha he will be both faithful enough an diligent enough to warrant their b ing bestowed upon him. ". . . the so who regards the miracle in its tru nature as but one element of th system of Christ, possessing valu as a positive criterion only as it is a sociated with the numerous othe characteristics of the Church, wi not be deceived." "God will pe form miracles for His children an under the hands of His priesthoo if the requests are abounding in faitl and genuine in purpose. This ma be a source of great help," fo "Among believers they are to serv for encouragement and as incentive to higher communion with th Spirit."

Questions and Exercises

A. *Questions*

The following questions are designed to aid the class leader in accomplishing the aims of the lesson by the discussion method of teaching:

1. Of what significance to our belief in the unchangeability of God's behavior, is Mormon's declaration that miracles will not cease so long as there is left one man upon the earth to be saved?

2. In what way is it wise for believers in God to accept as the chief purpose of miracles, their power of continued enlightenment and comfort, an evidence of Divine favor?

3. Let several class members name modern invention or discovery that the consider in the nature of a miracle, and giv reasons why it is so regarded by them.

4. How might the following quotatio from Talmage help one to understand ho faith and diligence contribute to perfor ance of miracles?

"May we not believe that when Israel en compassed Jericho, the captain of th Lord's host and his heavenly train wer there, and that before their supermort agency, sustained by the faith and obedi ence of the human army, the walls wer leveled." (Read from the Bible, in th Book of Joshua 5:13-14.)

5. Of the following gifts treated in th textbook, which would you prefer to re

ceive? Give reasons for your choice.

(1) Ability to speak in tongues and to interpret such languages
(2) Power of healing
(3) Faith to be healed
(4) Receiving of visions and dreams
(5) Spirit of prophecy and revelation
(6) Power to perform miracles
(7) Opportunity to see miracles performed

6. What may one do, so far as faith and diligence are concerned, in order to merit this gift?

7. Let each relate (in as interesting a manner as possible) an occurrence in which a spiritual gift was exercised.

8. Discuss: "For if there be no faith among the children of men God can do no miracles among them; wherefore, he showed not himself until after their faith." (Ether 12:12)

9. How might one distinguish between miracles performed through faith and diligence, and those performed otherwise?

B. *Exercises*

The exercises may be carried out by the teachers and class members during the month between the theology lessons. This will help them to translate into active practice the appreciations for and the desires to receive spiritual gifts, which have been acquired from this lesson. The exercises need not be discussed in class unless the class especially wants to discuss them. In assigning them, the class leader may dictate them to the class toward the end of the period, or she may have them on a blackboard for the class to copy. Perhaps it is possible in some instances to have typed or mimeographed copies ready to give to the class.

1. Read one of the Gospels (Matthew, Mark, Luke, or John) and make a list of all the miracles which were performed by Jesus or His disciples. Tell how faith and industry were concerned in each.

2. Visit with one or several members of the class, and keep the conversations directed toward incidents concerned with the beliefs as expressed in the seventh Article of Faith. Try to decide in each case discussed how faith and diligence contributed to the bestowal upon the person of the particular gift in question.

References

Talmage, James E., *Jesus the Christ*, pp. 147-151.

Talmage, James E., *Sunday Night Talks*, pp. 247-258.

Visiting Teachers' Messages to the Home

Lesson 4

Interest in Missionary Work as an Expression of Faith

(Tuesday, January 5, 1943)

THE responsibility of spreading a knowledge of the Restored Gospel throughout the world was placed very early upon the members of the Church.

"Lift up your voices and spare not," the Lord said in a revelation to the Prophet Joseph Smith given in February 1831, when the Church was not yet one year old. "Call up-

on the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;". (Doctrine and Covenants 43:20)

Thus we are told not only to preach the Gospel, but we are informed why we should do so, that everyone may have the opportunities of revealed truth. Anciently the disciples of Christ were required to "preach the Gospel to every creature."

Early in this dispensation, the machinery was set up by means of which the Restored Gospel might be made known to mankind. It is the missionary system of the Church. When missionaries are called, they have the privilege of refusing if they choose. Rarely, though, does one refuse to heed a call to preach the Gospel.

The missionary system has grown very gradually as the Church has increased in membership. During recent years more than two thousand men and women have been kept in the field at one time.

Then there is the home mission. Within the stakes and wards of the Church, men and women are called to visit nonmembers of the Church with a view to interesting them in the message of the Gospel. This system is growing yearly, and brings thousands every year into the Church.

There is also a vast auxiliary missionary work going on in our Church. It is the missionary work done on Temple Square, in Salt Lake City Utah, which includes the Tabernacl Choir, the Tabernacle Organ, an the group of guides who show tou ists around the grounds and wh explain the Gospel to them.

The various phases of missionar work carried on at Hill Cumorah an also interesting people in our religio and are opening the way for the reg ular missionaries.

We can express our faith in th Gospel by aiding this missionar work whenever and wherever ther is opportunity to do so. We can re spond to any call that may be mad of us to spread the Gospel at hom or abroad. We can individuall help to support those who may b called, by gifts of money or by en couraging them in some other man ner.

But the most effective way of e pressing our faith in the Gospel to live it, so that, as Jesus put i "others, seeing our good works, ma glorify our Father which is in hea en." If the Gospel makes us bett and happier, others who observe th will be led to investigate it, with view to making their lives better an happier.

Discussion

1. In what very effective way are we missionaries in our daily lives?

2. Give some instances of the results missionary work, either from your own e perience or from the experience of othe

3. How did our missionary system affe the development of Western America?

Work-and-Business

New-fashioned Thrift

Lesson 3

Eliminate Household Wastes

(Tuesday, December 8, 1942)

"WASTE not, want not." This axiom taught and, of necessity, racticed by our grandmothers, can ell be revived and used to advantage day. There is no place for waste wartime America. It is not only atriotic to save, but smart and thrif- as well. One need only to look round and see bulging garbage cans nd boxes to realize the vast amount f waste there is. Other visible evi- ence may be found in closets, at- cs, basements, garages, farmyards, arns, sheds, etc. Hidden waste rks in the refrigerator, in the kitch- n sink, on the rack behind the door, nder the rug, or in the grain bin. poilage of food, due to bacteria, easts, and molds, and destruction of othing and fabrics, due to moths nd embedded dirt, alone cost the ation's families many hundreds of ollars each year. Added to these re the work of ants, termites, mice, ts, rust, acids, water, fire, etc.

To clear the deck and discard all ne unused things does not mean to aste them. What is outmoded in ne household may be used advan- geously in another. There are gencies in every community that n utilize almost every commodity. lowever, to save to the point of asting is not good economy. Un- sable articles should be destroyed, therwise they waste space as well time and effort in handling. Old papers and rags, especially those used with oils or cleaning materials, may cause spontaneous combustion which in turn may cause great waste by fire. They are best cared for in covered tin containers. Speaking of tin, the small-sized, rustproof cans from which soup, vegetables, etc., have been used, can be reused for jelly, marmalade, or molds for various kinds of food. Care should be taken when the can is opened the first time that no rough edges remain to injure the hands. In some places the Government has asked that all tin cans be saved for reconditioning.

Out of control, water, so vitally needed in many places, may go to waste or may be the means of causing extensive waste. The dripping of the water in leaky plumbing tends to wear away the seat and other parts of faucets and pipes to the extent that replacement becomes necessary. Overflowing toilets and clogging of wash bowls cause damage and waste to floors, linoleum, wallpaper, etc., all of which could be avoided by minor precaution. Since at the present time labor is at a premium, the housewife, once shown, can easily learn to replace old washers on faucets and mend leaks in hose or pipes. A piece of adhesive tape and a ten cent clamp can be used satisfactorily in an emergency. Drain pipes and

traps can be kept clean if at regular intervals they are flushed out with a hose attached to the hot water tap turned on full force. Care should be taken in the use of acids, chemicals, or commercial preparations in cleaning plumbing fixtures; some of them mix readily with the grease and form soap which hardens and causes more trouble. The enamel finish on sinks, wash bowls, stoves, and refrigerators will be much marred if such things as lemon or grapefruit juice, Sani-Flush, fingernail polish, or paint remover are spilled on them. Kerosene may remove dirt and waste without harm to plumbing fixtures, clothing, and other household articles. Oil stoves or kerosene lamps should never be refilled while lighted as serious waste of life and property have resulted from such careless action.

A GOVERNMENT report shows that as high as 28 percent of the food bought by American families is wasted. This large amount, lost through ignorance or carelessness, could well feed many families. In order to prevent food spoilage, it is important to have the proper kind of storage or protection. Most foods can be protected by these three general kinds of storage—dry, moist-cool, and refrigerated. To economically and skillfully handle, prepare, and use foods is a challenge to any housewife. Too large, unpalatable, unattractive servings contribute to a high percent of waste. Two smaller servings are more appetizing as well as more economical. It is best not to plan to have too many leftovers, especially vegetables. But there are many ways of utilizing leftovers where necessary. Small portions of vegetables or meats m be made into good salad or creame dishes. Molded, cooked cerea fried and served with syrup or fru sauce make a nourishing and tas breakfast or luncheon dish. So milk or cream makes delicious wa fles, gingerbread, salad dressing, spice cake. Dried crusts and slic of bread or stale rolls can be steame or sprinkled with water and heate in the oven, or they may be groun and used in various kinds of pu dings, escaloped or casserole dish Stale cake may be crumbed steamed and served with fruit or v nilla sauce. Grated or chopped bi of hard cheese can be used in san wich fillings, cream sauce, salads, escaloped dishes.

According to some experts, Ame can housewives have offended gre ly in the waste of cooking fat. TI Government has now asked them save it for use in making glyceri from which explosives and oth war materials are made. Glyceri is used in making many other hous hold things, such as lotions, soa cosmetics, antiseptics, and food fla oring. Fats and oils can be clarifie so they may be used for cooking, various ways. Water or raw pot toes added to the cold fat and heat slowly to a moderate temperatu for fifteen to twenty minutes, th strained through fine cloth will r move objectionable odors, flavors, color. Too high temperature (t smoking point) decomposes sor fats, especially butter and margari and causes them to become ranc more quickly. If all kinds of fa are used for cooking, each ki should be kept in individual cc tainers and used according to t

avor desired. If fat is salvaged for Government use, all kinds may be ut together. The ones of higher nelting point mixed with those of ower melting point make the whole nore compact and easier to handle. Soap, another vital article, should e conserved. Small bits can be nade into a jelly by dissolving in oiling water, or they may be put nto a soap shaker and used for dish vashing or hand laundering. "I will vaste nothing." This part of the Consumer's Pledge, if seriously followed by every household, would ave many hundreds of dollars, much time and energy, and make happier people.

Questions for Discussion

1. Have class members come prepared to discuss methods they have used to save and conserve in the home.
2. Name all the ways you can in which food may be wasted.
3. What agencies in your community assist in the salvage of commodities no longer of use in the home?
4. How could members of the Relief Society work together to salvage materials for which they have no further personal use?

See "Salvage For Victory Program," *Relief Society Magazine*, August 1942, p. 553.

Literature

The Bible As Literature

Lesson 4

Types of Literature in the Bible—Prose

(Tuesday, January 19, 1943)

Objective: To recognize some of the difficulties accompanying the literary study of the Bible and to consider literary types in the Bible.

Lesson Topics

1. Difficulties
2. Types
3. Bible prose

Difficulties to be Met

It is very important for class leaders and members to keep constantly in mind that this course considers the Bible *only* as literature. This can obviate one natural difficulty—that of recurring questions regarding theological matters which would be considered in a religious study. Studying the Bible as literature will naturally make its spiritual values more easily understood and appreciated, but that is not the chief concern in these lessons. As literature alone, the Bible has no peer. Doctor Moulton says, "The intrinsic worth of the Old Testament is second to none of the world's great literatures. Moreover it has, in common with the literature of Greece and Rome, been the main factor in the development of our modern prose and poetry. For the English speaking people no liberal education will be complete

in which classical and Biblical literatures do not stand side by side."

Lyman Abbott discusses two chief difficulties confronting the student accustomed to considering the Bible from the theological point of view. The first is that it seems to the student irreverent and inconsistent with any theory of inspiration to think of the Bible as mere literature. He, of necessity, must change his attitude of mind. His next difficulty is the problem of knowing "what is wholly true, what only partially true, what is the Word of God, and what the human husk which contains it."

Mr. Abbott explains that the first difficulty is a product of intellectual habits which have come down to us from the Puritans who were very prosaic and looked with suspicion upon poetry and fiction, for they confounded *fact* with *truth* and thought nothing could be true which was not fact. The Puritans condemned all novels, tales, and dramas as dangerous, if not vicious, and could not imagine that the Bible contained any such elements of peril.

The Bible, if we regard what it says about itself, abolishes the other difficulty. The Great Book tells us that it is a hidden treasure and that the reader must search for the treasure and separate the gold from the alloy. Mr. Abbott says, "A revelation of truth which exempted us from toil and research and released us from intellectual and moral responsibility would be no revelation at all."

Doctor Moulton explains difficulties of another kind which have beset the literary student. He says literature implies something more than correct form and charm of diction. It is made up of a great variety o forms, such as lyrics, dramas, e says, and stories. The discriminatio of such forms is essential, not onl for the full force, but even for the in terpretation of a literary work. a person should read a drama unde the impression that he was readin an essay, he would fail to get th significance of what he was readin This is exactly the kind of thing tha happened in connection with th Bible.

We are aware that the scripture date back to a time in which the ar of manuscript writing was not highl developed. At that time "manu scripts scarcely divided words an sentences, much less indicated di tinctions between prose and verse between one meter and another, be tween speeches in dialogue or eve the simplest divisions in straightfo ward prose." The Biblical material were, in short, preserved in manu scripts in which all literary form looked alike.

"It appears," Doctor Moulton con tinues, "that the form of our mod ern Bibles has been given to them not by the sacred writers themselves but by those who had charge of th scriptures at the time when manu scripts began to indicate difference of form. These writers happened to be men who cared nothing about literary form, but who regarded the Bible as material for commentary The form such commentaries would give to the Scriptures would natur ally be that of texts for comment So it was in the form of numbered texts or verses that the Bible came down to our translators. Even the most elementary distinction of form that between prose and verse, was

not discovered in relation to the Hebrew Scriptures until more than a century after the King James' Version had been completed."

It is a fact that most of the Bibles used today are still in this medieval form. Even though they may be translated correctly, they still "remain a double misrepresentation of the sacred original, since they ignore, on the one hand, the literary varieties in form and, on the other hand, they preserve in their chapters and verses a structure which is alien to the Bible itself and is the creation of medieval commentators."

To note the difference between these early formless manuscripts and the rearrangement of the material by the commentators, then between these and Doctor Moulton's *Modern Readers' Bible* or Mr. Bates' later literary version is impressive. (Doctor Moulton illustrates some of these differences in the preface to his Bible and in chapter I of his *World Literature*.) It was this "accident of tradition" which has made the Bible unnecessarily obscure and robbed it of the power to give the pleasure it should give as great literature. In the form found in the ordinary Bible the unit is the sentence, whereas in literature the unit is a drama, a short story, an essay, or a lyric.

Doctor Moulton points out two things that are necessary to the realization of the Bible as literature in the truest sense. First, it must be printed in its complete literary structure. Dialogue must appear as dialogue, with distinctions of speeches and names of speakers; that is, the different types must be distinguished. The student must analyze the work as he would any other work of literary art, regarding it as a whole while examining the mutual relations of its parts. Second, there must be a feeling always "after that unity which is the soul of a work of art."

Only when all this is done can the Bible take its proper place among the literatures of the world.

Types of Literature in the Bible

The Bible contains, as mentioned before, practically all the types of literature. For instance, the prose of the Bible includes history, short stories, idyls, prophetic discourse, philosophy, essays, orations, letters, etc. The poetry includes lyrics, dramas, and narrative poems, some of which approach the epic. The Bible, as described in an earlier lesson, is an historic framework—a connective tissue holding together the higher literary forms just mentioned. It is in these higher forms that we get the life and spirit of the whole. History tells us what men have done. Literature goes a step farther and tells us how they have felt about it. Literature gives an autobiography of the inner life of men—of his ambitions, ideals, struggles, frustrations, and attainments. The Bible has been called the autobiography of a chosen people. An autobiography reveals both objective and subjective phases of the writer's life. The Old Testament is the history of the people of Israel presented by itself. The New Testament is the history of the Primitive Church presented by itself. It is as though the children of Israel rather late in their history finally fully realized their sacred mission and

set themselves to think out the successive stages in their development, inserting in the account of each of these epochs, the stories, songs, dramas, and so on, which had originated in each stage. The New Testament developed in much the same way. Probably when the followers of Christ found oral narrations of the great events in the Master's life beginning to weaken, they undertook to construct a narrative from testimonies of eyewitnesses and others to give a permanent and unified record of the whole ministry. This would include successive sayings, letters, sermons, and so on. (The literary work of the daughters of Mormon pioneers employs a very similar method.)

The Prose of the Bible

Saintsbury, the critic, speaking of a group of literary masters says: "Great as they are, they cannot approach, as writers of prose, the company of scholarly divines who produced what is probably the greatest prose work in any language—the Authorized Version of the Bible in English." Much of the best prose in the English language has been written by authors saturated not only with the spirit but with the language of the Bible. John Ruskin, perhaps the greatest master in the Victorian period of pure, idiomatic, vigorous and eloquent English prose, ascribes his excellence to the fact that his mother required him in childhood to commit to memory and to repeat to her over and over again many passages of the Bible.

Later lessons will consider some of the prose masterpieces of the Bible. At this point but a few excerpts can be given to illustrate its excellence.

The well-known reply of Ruth to Naomi comes to mind at once as an illustration of tenderness and devotion expressed in faultless prose closely bordering poetry:

> And Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my god: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

The Book of Ruth is excellent prose not solely because of its diction and phrasing, but also because of its plot, character delineation, and other characteristics which it shares with good stories.

The sayings of Jesus are excellent examples of choice prose. They are made vivid and impressive by means of exact diction and figurative speech, as in the following:

> The foxes have holes and the birds of the heaven have nests, but the son of man hath not where to lay his head.

The Bible is a priceless storehouse of such excellent writing.

Lesson Helps

1. Bring to class *The Modern Reader's Bible* or *World Literature* by Richard Green Moulton and allow the members to see the illustrations of the early Bible texts and to compare them with the form in the *Modern Readers' Bible* or *The Bible Designed to be Read as Living Literature* by Bates.

2. Find illustrations in the Bible to show that the literary form makes the meaning and spiritual significance more clear than the regular form does. (Compare, for instance, "Song of Songs" in the Moulton or Bates book with the King

James Version.)

3. Illustrate some of the prose types in the Bible by reading a short narrative, a brief essay, a letter, etc., first defining each type and pointing out its characteristics.

4. Memorize favorite passages.

References

Bates, Ernest S., *The Bible Designed to be Read as Living Literature.*

McAffee, *The Greatest English Classic.*

Fifield, S. Wendell, *How to Use the Bible.*

Moulton, *The Modern Readers' Bible.*

Moulton, *World Literature.*

Thomas, John M., and Espenshad, A., *Bible Readings.*

Beveridge, Albert J., *The Bible as Good Reading.*

Knox, Raymond C., *Knowing the Bible.*

Giddard, Grace H., and Baldwin, D. M., *Types of Literature in the Old Testament.*

Social Science

What "America" Means

Lesson 3

The Declaration of Independence

(Tuesday, January 26, 1943)

The foundation of our empire was one not laid in the gloomy age of ignorance and superstition; but at an epoch when the rights of mankind were better understood and more clearly defined than at any former period.—*George Washington.*

The Americans are the first people whom Heaven has favored with an opportunity of deliberating upon, and choosing the forms of government under which they should live.—*John Jay, first Chief Justice of the United States Supreme Court.*

LIKE all great documents of religious and political history, the Declaration of Independence was an expression of the ideals of liberty which the American people had come to believe as a result of their lives in this new land. It embodied in sentence and phrase principles of government which were a contribution to the world's political and civic life, for it was a select people who came from England to America in the seventeenth century. The Puritans and Quakers and Church of England members were among the best class of the English people.

Coming from a district known as East Anglia, which was one of the intellectual centers of England, they were a strong-minded, thoughtful, self-controlled, and self-sacrificing people, and these deep religious and moral qualities gave a wholesome sanction to all kinds of honest labor and institutions.

Women came to be freer; they had a higher degree of education than the women of the Old World. Class distinctions were abolished. Birth and money meant little in going into the wilderness to redeem the soil. It was the character of the people that counted. The forefathers of Thomas Jefferson, George Washington, John and Samuel Adams, James Madison, Benjamin Franklin, and the many other great

characters at that time developed unusual courage and determination, strong convictions, and strong initiative. When the day of the struggle for existence was over, they began to assert themselves in new ways of life and to mold a new system of education and civic endeavor that would eventually become the warp and woof of a new government.

The Declaration of Independence was passed by the second Continental Congress on July 4, 1776. The Revolutionary War had already begun, and General George Washington had the year before taken command of the newly organized American Army. A statement in the immortal document is one of the most significant thoughts of our political history. It reads: "We hold these truths to be self-evident, that all men are created equal and are endowed by the Creator with certain inalienable rights among which are Life, Liberty, and the pursuit of Happiness; that to secure these rights, Governments are instituted among Men deriving their just powers from the consent of the governed." We have in this sentence the fundamental idea of government which has come to be one of America's distinct contributions to the world. Out of it grew the very spirit and meaning of the Constitution of the United States, for it embodies the right of the people to govern themselves, both collectively and individually.

When Thomas Jefferson wrote the Declaration of Independence he realized that true democracy was conducive to individual opportunity, which gave every person freedom to develop the full measure of his be ing. Our government was institute to preserve and protect that equality It did not mean that it would giv privileges to some and deny them t others, but all—both men and wom en—were to be free to work out thei destinies as God would have them do. George Eliot once said: "No God himself can make man's bes without best men to help Him." S with government. Men must b trained to live their best, and this i another phase of the functions o democracy. Such thoughts were i the minds of those men who gav their lives and honor for the im mortal Declaration. They believe then as men believe today, the sig nificant words of Chief Justice Rus sell of England:

> Civilization is not dominion, wealth material luxury; nay not even a great litera ture and wide-spread education, goo though these things be. Its true signs ar thought for the poor and suffering, chiva rous regard and respect for women, th frank recognition for human brotherhoo irrespective of color or nation or religion the love of ordered freedom, abhorrence o what is mean and cruel, and ceaseless de votion to the claims of justice.

The Declaration of Independenc should be read, for it gives bette than anything else the ideals of th fathers of our Government. Th truths written into the document ar the thoughts that had been deve oped during our colonial history, an were fundamental to the politica opinions of the colonies.

It declared that the Thirteen States were free and independen states, and for this principle of fre dom, the colonists fought. One hun dred and fifty years ago, The Abb Genty, a distinguished French scho

published an essay on the "Results the Discovery of America by Eupe." At the end of his paper, he ys: "The Independence of the nglo-Americans, as expressed in eir immortal Declaration of 1776, the event most likely to accelerate e revolution which is to renew the ppiness of the world. In the bosn of this new Nation are the treases which are to renew the world." e named the relief to crowded Eupe as one of the blessings which are come to mankind. The emancipaon of slaves, the end of conquest, niversal peace, the conversion of the orld to Christianity are others, for merica acclaims all the inhabitants the world as children of God.

The closing paragraph again shows e faith of the delegates in the high vic rights common to the people.

We, therefore, the Representatives of e United States of America, in General ongress Assembled, appealing to the Sueme Judge of the world for the rectitude our intentions, do, in the Name, and by uthority of the good People of these olonies, solemnly publish and declare, hat these United Colonies are, and of ight ought to be Free and Independent tates; that they are Absolved from all llegiance to the British Crown, and that l political connection between them and ie State of Great Britain, is and ought be totally dissolved; and that as Free nd Independent States, they have full ower to levy War, conclude Peace, conuct Alliances, establish Commerce, and do all other Acts and Things which Inpendent States may of right do. And for e support of this Declaration, with a m reliance on the protection of Divine ovidence, we mutually pledge to each her our Lives, our Fortunes and our cred Honor.

The Declaration of Independence as not a form of government, but a atement of grievances against the other country, because of unjust laws passed by Parliament regulating trade, commerce, and taxes in colonial America.

After the signing of the Declaration by the members of the Continental Congress, a constitution was proposed for a central government, but it was not until 1781 that Congress adopted what was known as the Articles of Confederation, which failed to bring about a unity of the colonies. "The founders of the Republic," says Beck, "could only learn from their errors, but it is their great merit that they had the ability to profit in the stern school of experience, of which Benjamin Franklin said, 'is a dear school, but fools will learn in no other.' "

Historians hold that two great circumstances saved the infant nation. One was the invaluable aid of France through such men as Lafayette, and the money that was furnished by France, and the other was the personality of George Washington. In the French Alliance, Washington saw the power of Providence. In his order at Valley Forge, celebrating the Alliance, he said: "It having pleased the Almighty Ruler of the Universe to defend the Cause of the United States, and finally to raise us up a powerful friend among the princes of the earth, to establish our liberty and independence upon a lasting foundation, it becomes us to set apart a day for gratefully acknowledging the divine goodness, and celebrating the important event, which we owe to His divine interposition."

The Declaration of Independence embodies the political philosophy of America and is fundamentally the belief in the brotherhood of man. It behooves us, therefore, to heed the

advice of Abraham Lincoln, when he said: "I charge you to drop every paltry and insignificant thought for any man's success. It is nothing. . . . But do not destroy that immortal emblem of humanity—The Declaration of American Independence." In a letter written by Thomas Jefferson to James Madison, August 30, 1823, he says: "I pray God that its principles will be eternal."

Questions and Subjects for Discussion

1. Give all the reasons you can why the American colonists wanted to be free from England. (Naturally, the new country in time gave the people new ideas and new tasks.)

2. Have some one read aloud the first part of the Declaration and also the last paragraph. What is impressive in them?

3. Why did the colonists hesitate in sanctioning the Declaration?

4. Read something about the personal of the Congress which drew up and passe the Declaration. Particularly read up o the life of Thomas Jefferson.

5. The original draft of the Declaratio is in the National Library in Washingto D.C. For a few cents, the librarian wi send you a facsimile copy, or will tell yo how to obtain one.

References

Becker, Carl, *The Eve of th Revolution*

Fiske, John, *The American Revolutio*

Van Tyne, C. H., *The America Revolution*

Van Tyne, C. H., *The Cause of the W of Independence*

Channing, Edward, *History of th United States*

Muzzey, David S., *Thomas Jefferson*

Greene, E. B., *Foundations of America Nationality*

(Any one-volume history of the Unite States will be helpful to you.)

General Presidents of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.)

Lesson 3

Zina D. Huntington Young

Third Relief Society President

(Tuesday, January 26, 1943)

NO Mormon woman has been more beloved than Zina D. Huntington Young, familiarly known throughout the Church as "Aunt Zina," a gentle, soft-spoken person, gifted with great faith and spiritual power. She was born of distinguished ancestry, January 21, 1821, in Watertown, New York. At fourteen she was baptized into the Church, an the same year received the gift o tongues. In Kirtland the gift of in terpretation of tongues came to he She never studied a foreign language yet she rendered hymns and prayer given in tongues in the most musica and beautiful of poetic English. Sh also spoke with ease and eloquence

and was noted for the beautiful and moving prayers she uttered. In the sickroom, where she exercised her faith as well as her unusual ability to nurse, her presence was a benediction.

After joining the Church, the Huntington family moved to Kirtland, Ohio, thence to Far West, Missouri, from there to Quincy, Illinois, and then in 1839 to Nauvoo, Illinois. In each place they suffered the usual persecutions of the Saints. In Nauvoo, father, mother, Zina, and her brother Oliver, were all prostrate with chills and fever. There was only twelve-year-old John to take care of them. Hundreds of others were lying ill in tents and wagons. Emma Smith and the Prophet Joseph himself came to render assistance to the Huntingtons, and later sent their foster daughter to help them. Zina's mother died, and only two of the family were able to attend the burial.

Of the martyrdom of Joseph and Hyrum Smith, Zina wrote: "My pen cannot utter my grief. . . . But after a while a change came, as though the released spirits of the departed (the Prophet and the Patriarch) sought to comfort us in that hour of dreadful bereavement." In her journal she described another important historical event: "When the Twelve returned, the mantle of Joseph fell upon Brigham. When I approached the stand, President Young was speaking. It was the voice of Joseph Smith, not that of Brigham Young. His very person was changed. . . . All witnessed the transfiguration. . . ."

In Nauvoo, Zina became a member of the Relief Society. With her tenderness and gentle touch, she soothed the sick. With her gift of understanding and ability to enter into the feelings of others with sympathy and delicacy, she comforted the distressed. Even before the organization of Relief Society, Zina was familiar with the ways of charity, for she had often driven around Kirtland with her mother, who, self-appointed, looked up the needy and suffering and asked the more prosperous for what the poor required, then distributed what she received.

While quite young, Zina Huntington married Henry Jacobs and bore him two sons, Zebulon and Chariton. In February 1846, she left Nauvoo and went to Mount Pisgah where so many people were dying that it was almost impossible to bury them. For lack of coffins, many were laid away in their burial clothes, with only split logs at the bottom of the graves and brush at the sides. Zina's own father died here, and she was left alone with her small sons. Mr. Jacobs had gone East rather than West, and did not plan to return.

Zina went on to Winter Quarters. Brigham Young and his company left for the West. The women remaining behind felt deep anxiety because of wolves and Indians and other threats, and they held frequent prayer meetings and exerted all their faith for the pioneer band. Here Zina, with her rare spiritual gifts and her ability to inspire or revive faith in the hearts of others, was a great help.

"Aunt Zina" married Brigham Young, and in Utah lived first in the primitive "log row" on his estate, then, later, in the Lion House. She bore him one child, Zina, but she took into her pleasant apartment her husband's four children by Mrs.

Clarissa Chase Young and reared them as her own with tender affection. She kept the home atmosphere pleasant and serene.

Like other pioneer women, "Aunt Zina" made her own candles, soap, molasses; dried her fruits; spun, knitted, dyed and wove cloth, and made clothing. She was an early riser and a quiet, efficient worker who accomplished much. She took the course in nursing and midwifery taught by Dr. Willard Richards in the very early days of Deseret, and went often to the sick, taking not only her practical knowledge, but likewise her gifts of faith and healing. She seemed to understand the natures and dispositions of her patients, as well as their symptoms, so thoroughly that it is said doctors frequently consulted her regarding those who were ill. Because of her wisdom and sympathy and kindly spirit, she was often referred to as "Zina the Comforter."

Sister Young was also an able teacher. She taught pioneer children in school, and for more than forty years was a teacher in Sunday School, and after its organization she worked in Primary. She was a friend to the poor in all ways; no one could give alms more graciously. "Charity never faileth," was her watch-word, and this meant charity of the spirit as well as of the purse.

FROM the first, "Aunt Zina" assisted Sister Eliza R. Snow in Relief Society work in Utah, and became her first counselor when Sister Snow was made president. Together they traveled by stagecoach, buckboard, or carriage, over frozen wastes or desert sands, to organize new branches of Relief Society or Primary. In Southern Utah they travel over a thousand miles by carria and wagon, going to remote haml and villages through disagreeal country where, as sister Snow sa "the curse had not begun to be tak off." Sometimes they had to ca overnight in lonely and dangerc places. Once Sister Snow hers drove twenty-six miles over a fear road. Sometimes they held thr meetings a day. However fatigu they might be, these two inspir women carried with them a faith a an uplifting influence that tra cended all bodily ills. The Sain struggling against discouragemer and bitter hardships in those faraw places, never forget their visits. those meetings "Aunt Zina" fr quently testified of the wonderful a pearance and influence of the Pro et Joseph when he had spoken to t Relief Society members in Nauv of the destiny and power of wom

In 1888, Sister Zina Young beca general president of the Relief S ciety, and rapid advancement co tinued for the Society. In her li time she saw the organization gr from one branch to six hundred. 1891, the Society affiliated with t National Council of Women, and 1892 the Relief Society became incorporated organization.

Sister Eliza Snow once wrote the *Woman's Exponent* that nothi was so important for Relief Soci women as the building up of t kingdom of God. But practi phases of pioneer life were a nec sary part of the building up of t kingdom. The people had to ma themselves self-sustaining, and ho industries were largely the means that end. It was amazing what th

already busy pioneer women did to start and encourage and make prosperous those same home industries. Regarding grain saving, in which activity "Aunt Zina" was an ardent worker, President John Taylor said, "If you women can . . . succeed in saving wheat for an emergency, it will be one of the greatest acts of statesmanship that can occur." Likewise the women showed wonderful organizing, executive, and business ability in their various other undertakings, such as straw manufacture, knitting of woolen goods, and many other enterprises. President Young was especially interested in the silk industry in Utah, for which great hopes were held, and in 1876 he set apart his wife Zina to supervise this work. She had charge of President Young's own large cocoonery and mulberry orchard, from which thousands of trees were transplanted throughout the state. As usual the *Exponent* was the means of communication. Sister Young asked everybody who had had experience in raising silkworms, to write the results of their experiments to the *Woman's Exponent*, so that all might reap the results of their experience. She also wrote instructions and gave information and encouragement through the magazine.

Zina Young attended National Suffrage Conventions in Omaha and Chicago, and in 1892 the World's Congress of Women, where she presided over a meeting conducted by the Relief Society, which was attended by many leading women of the Council. In the World Congress of Women Ministers, convened at the same time, she was invited to sit on the platform, and had the opportunity of explaining the Gospel to many influential and intelligent women.

When the Salt Lake Temple was dedicated, "Aunt Zina" was appointed to preside over the women.

She died on August 28, 1901.

References

Handbook of Relief Society, p. 115 et passim

Centenary of Relief Society, p. 11 et passim

Relief Society Magazine, August 1915, p. 347; March 1921, pp. 130-136

Pictures

Handbook of Relief Society, p. 108

Centenary of Relief Society, p. 11 et passim

Relief Society Magazine, August 1915, p. 344; March 1921, p. 128

RATIONING

(*Concluded from page 709*)

points. Thus the consumer must decide which article of clothing he needs most.

So we see that rationing is not a simple thing, but that it is the only way we have to get an equitable distribution of scarce goods. By proper compliance with the rationing program, every citizen can demonstrate his patriotism in times of total war.

A pamphlet, "Recipes To Match Your Sugar Ration," and one entitled "Rationing Why and How," may be obtained from the General Office of the Relief Society, or from the Consumer Division, Office of Price Administration, Atlas Building, Salt Lake City, Utah.

A WOMAN'S AWAKENING

Hortense Spencer Andersen

AMBITION

In high achievement, flaming genius wrought
From shapeless stone, with chisel dipped in life,
A sculptured child, born from illusive thought,
Where beauty, power, and charming grace ran rife.
With curved contours this glowing marble stood
Revealing clear-cut features in sublime
Faint shades of light, within a moon-washed wood;
Surrounded by blue rosemary and thyme.
I stood enwrapped in deep humility
And admiration for this splendid find.
I marvelled at the eminent degree
To which trained hands carved out this form designed.
To emulate this skill, I thought I'd found
A worthy aim to weave my life around.

UNDERSTANDING

Into my unskilled hands God gave a son,
His bodily form perfected by His will,
With muscle, nerve, and sinew here begun,
And a quickened mind life's project to fulfill.
Yet this fine structure clothes the embryo
Of a man's emerging self . . . To challenge me
To use, with skill, my gifts, and learn to know
The lofty power of deathless artistry.
To guard his form there is a daily need;
And here is that more impressionable than clay,
A spirit, mind, and character to lead,
Emotions, actions, moods, and choice to sway.
To guide his restless will shall be my goal,
To help unfold a great immortal soul.

PRAYER

Today I kneel in prayer. This precious core
Of a man's eternal being, here exposed
To my impulsive touch—untried before—
Will prove its worth, and leave my marks disclosed.
Great sculptors say, it takes long, patient years
Of study, work, and practice to set free
The deft, resourceful craftsmanship which gears
The genius to artistic mastery.
I have no time for practice, nor to err,
So give me strength, and wisdom, God, I pray;
Oh whet my tools of faith and love and prayer;
Show me the work I must perform today.
Forms carved in stone are worthy of man's esteem,
But to mold great character is art supreme.

FOR ENRICHMENT OF RELIEF SOCIETY LESSONS

Story of the Bible
(Hurlbut) 200 illustrations....**$2.50**

Through the Bible
(Theodora Wilson-Wilson)
62 new, different pictures **$2.50**

Story of the Bible
(Bowie) 21 new, beautiful pictures **$1.95**

Story of the Bible
(Egermeier) Adapted for children **$2.00**

DESERET BOOK COMPANY
44 East South Temple Street
Salt Lake City, Utah P. O. Box 958

SEE YOUR ELECTRICAL DEALER OR UTAH POWER & LIGHT CO.

ATTENTION CHORISTERS

"Messengers of Mercy"

A Twelve Minute Cantata with Three Choruses

"THE CALL"
"THE MESSAGE"
"THE CHALLENGE"

Written for Singing Mothers in Three Parts

by

Minnie D. Warner

and

Gladys Rich

Suitable for all Relief Society Programs

Single copies 50 cents each
Twelve or more copies 35 cents each

Order From

MINNIE D. WARNER
846 20th St. Ogden, Utah

"L. D. S. TRAINING PAYS!"

In PRIVATE INDUSTRY

or in

GOVERNMENT OFFICES–

—you can serve better if you have been trained professionally for the job.

☆

Ask for our "Bulletin of Information"

L. D. S. BUSINESS COLLEGE

Salt Lake City, Utah

MRS ESTELLA S HARRIS
B Y UNIVERSITY
PROVO UT
84-2 SEP

"A little knowledge is a dangerous thing . . ."

THE Relief Society has always taught its membe thoroughly the lessons in right living which mak for happiness and a full life. The fruits of thes teachings—contentment, well-being, industry—ar to be found on every hand in the homes and on th farms where Relief Society members live.

Most people know what the principles of rig living are; the Relief Society shows its members ho to translate those principles into—LIVING.

Similarly, as printers we feel that it is not enoug to merely "follow copy" in the execution of an orde we believe it is part of the contract to serve minute the best interest of our client, to give him full a vantage of our craftsmen's skill in lay-out an typography and the other myriad details that mak merely good printing

OUTSTANDING PRINTING

Call or write

THE DESERET NEWS PRESS

29 Richards Street Salt Lake City, Uta

When Buying Mention Relief Society Magazine